

THE ECLECTIC REVIEW,

For JULY 1810.

Art. I. *The Lady of the Lake*, a Poem. By Walter Scott, Esq. 4to. pp. 290. cxxx. Price 2l. 2s. bds. Longman and Co. Miller. 1810.

MR. Scott is the very Midas of literature. Not indeed that the *selling* a poem at two guineas, affords by any means so strong a presumption in favour of the length of a man's ears, as the *buying* of it. But the aurific potency of his touch is unquestionable. He no sooner sips of Hippocrene, than it becomes Pactolus. For every single stanza of this poem, if report say true, he has received nearly the whole purchase money of *Paradise Lost*! We sincerely congratulate him on the ample remuneration,—part of which he is well intitled to by his talents, part he has fairly earned by his industry, and part he owes to his good fortune.

How it has happened that this very ingenious and accomplished writer, whose warmest admirer, we suppose, never associated him with the first rate poets of our language, has yet attained a greater share of popularity, perhaps, than any individual among them all ever lived to possess, is worth making some attempt to ascertain. In the first place, he has introduced a new species of poetry. Every department (except the lyric) had been so ably filled, that in order to be very popular it was indispensable to create a new one. This kind of merit had just before given a high degree of temporary vogue to more than one description of poetry, which had little else to recommend it. To have invented a new and an excellent species, would have required talents the most extraordinary and transcendant. But to the praise of originality, in the strictest sense, Mr. Scott had no claim. The subjects, the spirit, and the manner of his compositions, were adopted from the relics of Border antiquity. The taste of the public had already been pleased, and its appetite whetted, with the precious remnants collected and published by Dr. Percy, and more recently by the *Minstrelsy of the Border*. A judicious imitation of these antiques, was, on many accounts, very likely to suc-

ceed: and of all the imitators that could have been found, Mr Scott was beyond comparison the best qualified.

The subjects were of the narrative kind. He had a vast variety of anecdote supplied to his hand by history, romance, and superstition; the researches of his riper age having added an abundant store of materials to the traditions that amused his infancy. Besides the advantage of writing romance, he had to depict a very curious state of society, which of itself would have formed an interesting subject of contemplation. Mr. Scott has displayed pre-eminent skill in the management of these resources, in the formation of his tale, and the collection and grouping of those incidents which illustrate the character and manners of the times. - Having in this respect greatly surpassed any model that had been left him, he has gone a step further, and as if to enrich his drama with scenery, has delineated from his own early and intimate knowledge, the very localities of the transactions he represents. The beauty or grandeur peculiar to many of these scenes, was in itself a most important advantage; and the natural, easy, and striking descriptions he has produced, evinced the happiest and most uncommon talents for this species of poetry. The spirit of barbarous heroism which transfused itself with the songs and traditions of the Border into his infant mind, was peculiarly suited to the popular taste. The congeniality, indeed, is no topic of gratulation, as it implies a decided predominance of the animal over the rational nature: and in spite of the skill with which Mr. Scott has veiled the grossness and heightened the charms of the Border spirit, we are afraid its influence on the mind is not very conformable to the best principles of moral philosophy. It is quite painful, on reflection, to find how strongly and how agreeably we can be made to sympathize with feelings, which directly violate almost every article of the decalogue; and particularly distressing to proceed with the train of thought, till we begin to imagine how much these feelings must be strengthened in a mind which is not prepared to counteract the operation by reflecting upon it. The spirit of Mr. Scott's performances unites the ardour of the barbarous sentiment, with the delicacy of the civilized. It offends no prevailing prejudices, and is free from any taint of Christian principle*. In regard to style, also, 'the latest minstrel' has taken every advantage of the character he assumes. It intitles

* In one of the numerous and entertaining notes, it is observed, 'If *force of evidence* could authorize us to believe facts inconsistent with the general laws of nature, *enough* might be produced in favour of the existence of the Second Sight.' (p. viii.) If Mr. Scott means what he says, he either believes in the reality of the Second Sight, or disbelieves Revelation. If the latter, we beg he will fairly challenge it in open day, and not be so cowardly as to attempt to stab it in the dark.

him to an augmentation of his vocabulary, and a latitude as to the structure of his verse, which not only facilitate the task of composition, but give a novel and an appropriate character to his performance. Hence there is no other poetry, we think, that was ever written so fast, or that appears so perfectly natural and spontaneous. The writer has all the benefit of metre and rhyme, with none of the embarrassments. He enjoys the most perfect kind of despotism, governing nominally according to the laws, but virtually exercising a prerogative of enacting and suspending them at pleasure. When we consider Mr. Scott, therefore, as the author of a new style, as a writer of romances, and as the poet of a distant and heroic age, we cease to wonder that he is so great and so general a favourite. It is not the superiority of his poetical talents, however extraordinary, which has thus exalted him in the public esteem above his contemporaries. The passages of his writings which afford the strongest evidence of his genius, and confessedly intitle him to a very high, though not the highest rank among living bards, are not the chief basis of his celebrity. In various productions of a smaller size and different order, especially the Six Epistles foisted in between the Cantos of *Marmion*, he has rendered it sufficiently clear, that, for the particular notice he obtains in the crowd of claimants upon the public attention, he is more indebted to his garb as a minstrel than to his abilities as a poet.

We are not however so unfortunate, we trust, as to be insensible to any of those attractions which adorn the poetry of Mr. Scott; and certainly not so ungenerous as to wish it lowered in the opinion of our readers. On the contrary, we turn with great satisfaction to give some account of this '*Lady of the Lake*,'—this Venus Anadyomene; with which the public has fallen in love, not at first sight, but, according to the manner of romance, by anticipation. And our satisfaction is the greater, because it can hardly fail to raise the character of Mr. Scott as a man of genius. It were unreasonable to suppose that a third poem of the same description should appear as admirable as a first, or that any ability could keep pace with those growing expectations which its efforts have successively enlarged. But on no other account, we conceive, will this performance be found unequal to its predecessors. Not to trouble the reader with premature criticism, or tax his patience with an immoderate length of introduction, we shall proceed to describe the nature and subject of this charming poem.

The '*Lady of the Lake*' is divided, like *Marmion*, into six cantos, each comprising the transactions of a single day. The scene is chiefly laid in the vicinity of Loch-Katrine, in the

Western Highlands of Perthshire. As the story, though ingeniously framed, is not so complicated as to render a summary necessary in order to understand it, we think a better idea of its effect may be conveyed, and much repetition avoided, by unfolding it gradually as we proceed. The first canto begins with a fine description of a stag hunt, and the introductory lines are well adapted to prepossess the reader's mind.

‘ The stag at eve had drank his fill,
Where danc'd the moon on Monan's rill,
And deep his midnight lair had made
In lone Glenartney's hazel shade ;
But, when the sun his beacon red
Had kindled on Benvoirlich's head,
The deep-mouthed blood-hounds heavy bay
Resounded up the rocky way,
And faint, from farther distance borne,
Were heard the clanging noof and horn.

‘ As chief who hears his warder call,
“ To arms ! the foemen storm the wall,”—
The antler'd monarch of the waste
Sprung from his heathery couch in haste.
But e'er his fleet career he took
The dew-drops from his flanks he shook ;
Like crested leader proud and high,
Tossed his beamed frontlet to the sky ;
A moment gazed adown the dale,
A moment snuffed the tainted gale,
A moment listened to the cry,
That thicken'd as the chace drew nigh ;
Then, as the headmost foes appeared,
With one brave bound the copse he cleared,
And stretching forward free and far,
Sought the wild heaths of Uam-Var.’

A certain knight, afterwards mentioned as James Fitz-James, is separated from the rest of the party by his ardour in pursuit of the game and the excellence of his horse; he continues the chace accompanied only by his two dogs ‘ of black St. Hubert's breed,’ till at the moment when he is preparing to despatch the animal with his hanger, it suddenly plunges into a glen and escapes; the horse, completely tired out, stumbles and dies; and the knight is left to contemplate a romantic wilderness, to get out of it in the best way he can, or take up his abode there, Highland plunderers notwithstanding, for the night. The scenery was indeed worth encountering some risk to behold.

‘ And now to issue from the glen,
No pathway meets the wanderer's ken,
Unless he climb, with footing nice
A far projecting precipice.

The broom's rough roots his ladder made,
 The hazel saplings lent their aid;
 And thus an airy point he won,
 Where gleaming with the setting sun,
 One burnished sheet of living gold
 Loch Katrine lay beneath him rolled;
 In all her length far winding lay,
 With promontory, creek, and bay,
 And islands, that empurpled bright,
 Floated amid the livelier light;
 And mountains, that like giants stand,
 To sentinel enchanted land
 High on the south, huge Ben-venue
 Down to the lake in masses threw
 Crag, knolls of mounds, confusedly hurled
 The fragments of an earlier world:
 A wildering forest feat'ered o'er
 His ruined sides and summit hoar,
 While on the north, through middle air,
 Ben-an heaved high his forehead bare.

He bethinks him, however, to blow his bugle, and presently spies a little skiff shooting across Loch-Katrine from one of its rocky islets, under the guidance of a young damsel. This 'fay in fairy land,' who is as charming a creature as ever we saw in prose or verse, as soon as she perceives it is not her father, but a stranger, puts off again to a convenient distance for parley; and after due explanations and compliments, in the course of which she tells him preparations had been made for his reception, on the strength of 'old Allan-bane's' privilege of second sight, she admits him into the boat, and they presently reach the island. It is fit we should introduce these interesting persons a little more explicitly.

'The maiden paused, as if again
 She thought to catch the distant strain,
 With head up-raised, and look intent,
 And eye and ear attentive bent,
 And locks flung back, and lips apart,
 Like monument of Grecian art.
 In listening mood she seemed to stand
 The guardian naiad of the strand.
 'And ne'er did Grecian chizzel trace
 A nymph, a naiad, or a grace,
 Of finer form, or lovelier face!
 What though the sun with ardent frown
 Had slightly tinged her cheeks with brown,
 The sportive toil, which, short and light,
 Had dyed her glowing hue so bright,
 Served too in hastier swell to show
 Short glimpses of a breast of snow;

What though no rule of courtly grace
 To measured mood had trained her pace —
 A foot more light, a step more true,
 Ne'er from the heath-flower dashed the dew,
 E'en the slight hare-bell raised its head,
 Elastic from her airy tread :
 What though upon her speech there hung
 The accents of the mountain tongue,
 Those silver sounds, so soft, so clear,
 The listener held his breath to hear.'

Such, and still more lovely is the chieftain's daughter, the
 ' lady of the lake.' Of her guest we are told,

' Not his the form, nor his the eye,
 That youthful maidens wont to fly.
 ' On his bold visage middle age
 Had slightly pressed its signet sage,
 Yet had not quenched the open truth,
 And fiery vehemence of youth ;
 Forward and frolic glee was there,
 The will to do, the soul to dare,
 The sparkling glance, soon blown to fire,
 Of hasty love, or headlong ire.
 His limbs were cast in manly mould,
 For hardy sports, or contest bold ;
 And though in peaceful garb arrayed,
 And weaponless, except his blade,
 His stately mien as well implied
 A high-born heart, a martial pride,
 As if a baron's crest he wore,
 And sheathed in armour trod the shore.
 Slighting the petty need he showed,
 He told of his benighted road ;
 His ready speech flowed fair and free
 In phrase of gentlest courtesy ;
 Yet seemed that tone, and gesture bland
 Less used to sue than to command.'

They proceed to the rustic dwelling ;

' He crossed the threshold—and a clang
 Of angry steel that instant rang.
 To his bold brow his spirit rushed,
 But soon for vain alarm he blushed,
 When on the floor he saw displayed,
 Cause of the din, a naked blade
 Dropped from the sheath that careless flung
 Upon a stag's huge antlers swung ;
 For all around the walls to grace,
 Hung trophies of the fight or chase ;' &c.

This incident is afterwards interpreted by the old minstrel
 Allan-bane, as an ill omen ; for in those warlike days the ver

sword of a knight was so eager for the combat, that at sight of an enemy it would leap forth of its own accord. While the visitor is wondering at its prodigious size, and observing he had never seen more than one person that could wield it, the lady tells him that in her father's grasp it was no more than a wand. Who this father was the knight could not then learn, either from Ellen, or the dignified lady of the mansion who afterwards appeared. Song and supper duly concluded, the knight is left to sleep in the sylvan hall, where he has a very poetical and prophetic dream. In the morning he is provided with a guide, and crosses the lake in sight of the maiden, who was sitting on a rock listening to her old attendant; she watches him with a livelier interest and a kinder smile than the poet thinks was quite becoming in a young lady who was already engaged, and, as he turns away in good earnest, gives him 'one courteous parting sign.' This, we think, is a very pleasing and very natural scene; it not only increases our acquaintance with the two characters, but has an important relation to the plot. The lady blushes at her levity, and makes herself and her favoured Highlander some amends by calling on the minstrel to sing the praises of his family, the Græme. The old man, however, is rather out of spirits, and forebodes ill to his fair mistress. It is time to say that this Ellen was only child of Lord James of Bothwell. He is a fictitious personage, supposed to have been driven into exile with the rest of the Douglas family who had kept James V. of Scotland, during his minority, under a sort of tutelage which bore a great resemblance to captivity, and ruled the kingdom in his name a little tyrannically. He had found refuge in the fortresses of Loch-Katrine, under the protection of Roderick Dhu, or Black Sir Roderick, chief of Clan-Alpine, and son of the elderly lady we have mentioned. His character may be gathered from Ellen's answer to her attendant, who warns her that his protection of her father was not entirely disinterested, and that while she boasts of her influence over the fierce chief, her 'hand is on a lion's mane.'

‘————— I grant him brave
But wild as Blacklinn's thundering wave;
And generous—save vindictive mood
Or jealous transport chafe his blood.
I grant him true to friendly band
As is his claymore to his hand;
But oh! that very blade of steel
More mercy for a foe would feel:
I grant him liberal, to fling
Among his clan the wealth they bring;

When back by lake and glen they wind,
 And in the Lowland leave behind,
 Where once some pleasant hamlet stood,
 A mass of ashes slaked with blood.
 The hand that for my father fought,
 I honour, as his daughter ought,
 But can I clasp it reeking red,
 From peasants slaughtered in their shed ?

Sir Roderick himself, in his barge, and attended by his band of music, soon approaches the island ; and Ellen, just at that moment hearing the signal-blast of the Douglas, sets off in her boat to fetch him over the lake. The affectionate meeting is very well described. Douglas had been detained in the chace beyond expectation, and found himself in considerable danger from various bodies of the royal horse that were scouring the country. Malcolm Græme had met with him, and though still a royal ward, and therefore risking his life and estates by associating with the noble outlaw, had insisted on accompanying him home.

The tears and praises of paternal affection, with which the maiden's tender congratulations were repaid, had on this occasion, the poet tells us, an unusual value.

‘ Delightful praise ;—like summer rose,
 That brighter in the dew drop glows,
 The bashful maiden's cheek appeared,
 For Douglas spoke, and Malcolm heard.
 The flush of shame-faced joy to hide,
 The hounds, the hawk, her cares divide ;
 The loved caresses of the maid,
 The dogs with crouch and whimper paid ;
 And, at her whistle, on her hand,
 The falcon took his favourite stand,
 Closed his dark wing, relaxed his eye,
 Nor, though unhooded, sought to fly.’

Malcolm, who is described as every way worthy of his happiness, meets with due hospitality from Sir Roderick, though they are not on the very best terms. As the party, however, sit round the fire, tidings come of an intended attack upon Clan-Alpine, by the Scottish troops : Douglas proposes to avoid the danger by flight and concealment, but Sir Roderick is of opinion that an alliance of the Alpine with the Douglas family will be far preferable ; particularly as this measure will unite all the neighbouring clans, and make their resistance so formidable, that King James will be glad to march back. He promises, too, with a frankness somewhat unguarded, that a thousand villages shall be in flames when he lights his nuptial torch. Ellen, in the tenderness of her concern for Douglas's

safety, is half ready to embrace the terrible offer. What follows, will be best described by the poet.

‘ Such purpose dread could Malcolm spy
In Ellen’s quivering lip and eye,
And eager rose to speak—but e’er
His tongue could hurry forth his fear,
Had Douglas marked the hectic strife
Where death seemed combating with life ;
For to her cheek, in feverish flood,
One instant rushed the throbbing blood,
Then ebbing back, with sudden sway,
Left its domain as wan as clay.
“ Roderick, enough ! enough ! ” he cried,
My daughter cannot be thy bride ;
Not that the blush to wooer dear
Nor paleness that of maiden fear.—
—O seek the grace you well may find
Without a cause to mine combined.”
‘ Twice through the hall the chieftain strode ;
The wavings of his tartans broad,
And darkened brow, where wounded pride
With ire and disappointment vied,
Seemed by the torch of gloomy light
Like the ill dæmon of the night
Stooping his pinion’s shadowy sway
Upon the nighted pilgrim’s way :
But unrequited love ! thy dart
Plunged deepest its envenomed smart,
And Roderick, with thine anguish stung,
At length the hand of Douglas wrung,
While eyes that mocked at tears before
With bitter drops were running o’er.
The death pangs of long-cherished hope
Scarce in that ample breast had scope,
But, struggling with his spirit proud,
Convulsive heaved its chequered shroud,
While every sob—so mute were all—
Was heard distinctly through the hall.’

Ellen rises to leave the party, and Græme, springing up to attend her, is furiously stopped and threatened by the jealous Roderick ; they grapple, and mortal combat had ensued, but for the angry interposition of Douglas, and the terror of the women. Roderick insultingly offers safe-conduct to his happier rival, who rejects it with disdain, and, not to owe him even the use of a boat, swims across the lake to the opposite shore.

The third canto is chiefly occupied with a very interesting and picturesque description of a Highland ‘ Gathering’, which Sir Roderick had resolved should take place the next day.

The tranquil charms of the scenery furnish a fine contrast to the prevailing agitation and alarm.

‘ The summer dawn’s reflected hue
To purple changed Loch-Katrine blue ;
Mildly and soft the western breeze
Just kissed the lake, and stirred the trees,
And the pleased lake, like maiden coy,
Trembled but dimpled not for joy ;
The mountain shadows on her breast
Were neither broken nor at rest ;
In bright uncertainty they lie
Like future joys to fancy’s eye.
The water lily to the light
Her chalice oped of silver bright ;
The doe awoke and to the lawn,
Begemmed with dew-drops, led her fawn ;
The grey mist left the mountain’s side,
The torrent shewed its glistening pride ;
Invisible in flecked sky,
The lark sent down her revelry ;
The black-bird and the speckled thrush
Good morrow gave from brake and bush ;
In answer cooed the cushat dove
Her notes of peace, and rest, and love.’

The pagan ceremonies attending the consecration of the Fiery Cross, are described with minute accuracy and powerful effect. We cannot explain this custom more concisely than in the author’s own words.

‘ When a chieftain designed to summon his clan, upon any sudden or important emergency, he slew a goat, and making a cross of any light wood, seared its extremities in the fire and extinguished them in the blood of the animal. It was delivered to a swift and trusty messenger, who ran full speed with it to the next hamlet, where he presented it to the principal person with a single word, implying the place of rendezvous. He who received the symbol was bound to send it forwards with equal dispatch to the next village ; and thus it passed with incredible celerity through all the district which owed allegiance to the chief, and also among his allies and neighbours, if the danger was common to them. At sight of the Fiery Cross, every man from 16 years old to 60, capable of bearing arms, was obliged instantly to repair, in his best arms and accoutrements, to the place of rendezvous. He who failed to appear, suffered the extremities of fire and sword, which were emblematically denounced to the disobedient by the bloody and burned marks upon this warlike signal. During the civil war of 1745—6, the Fiery Cross often made its circuit : and upon one occasion it passed through the whole district of Breadalbane, a tract of 32 miles, in three hours.’ p. xliii.

The priest was worthy of the rite. His origin was mysterious : his mother died in bringing him forth, and his father, according to general belief, was a demon or spectre. The

effect which such a tale would have on his mind, the influence of his monastic solitude, his cabalistic studies, and the wild scenery which surrounded him, are extremely well imagined; and the whole character, without shocking probability, is strikingly new, and fearfully consistent. The reader will understand, as we have already intimated, that a large proportion of Mr. Scott's finest conceptions, and this among them, are adopted—with inimitable skill it must be acknowledged—from the traditions and legends of the North.

‘ His grisled beard and matted hair
Obscured a visage of despair;
His naked arms and legs, seamed o’er,
The scars of frantic penance bore.—
Not his the mien of Christian priest,
But Druid’s, from the grave released,
Whose hardened heart and eye might brook
On human sacrifice to look.
And much, ’twas said, of heathen lore
Mixed in the charms he muttered o’er;
The hallowed creed gave only worse
And deadlier emphasis of curse.’—
‘ One lingering sympathy of mind
Still bound him to the mortal kind;
The only parent he could claim
Of ancient Alpine’s lineage came.
Late had he heard, in prophet’s dream,
‘The fatal Ben-Shie’s boding scream;
Sounds too had come in midnight blast
Of charging steeds, careering fast
Along Benharrow’s shingly side,
Where mortal horsemen ne’er might ride:
The thunder too had split the pine,—
All augured ill to Alpine’s line.
He girt his loins, and came to show
The signals of impending woe,
And now stood prompt to bless or ban
As bade the chieftain of his clan.’

We must pass over the awful imprecations of this magician-priest, and the approving shouts of the crowd who attended the horrid solemnity; though we are inclined to think that nothing Mr. Scott has hitherto written affords a stronger proof of his talents for this species of description. The following lines, describing the departure of the henchman, or confidential attendant, with the fatal symbol, convey the idea of swiftness with equal beauty and force.

‘ Then Roderick with impatient look,
From Brian’s hand the symbol took :

"Speed, Malise, speed," he said, and gave
The crosslet to his hench-man brave.

"The muster place be Lanrick-mead
Instant the time, speed, Malise, speed!"
Like heath-bird when the hawks pursue,
A barge across Loch Katrine flew;
High stood the hench-man on the prow;
So rapidly the bargemen row,
The bubbles, where they launch the boat,
Were all unbroken and afloat,
Dancing in foam and ripple still,
When it had neared the mainland hill;
And from the silver beach's side
Still was the prow three fathom wide,
When lightly bounded to the land,
The messenger of blood and brand.'

The next passage is in itself very beautiful, and produces as strong an effect perhaps; but the manner of producing it by apostrophe, is excessively awkward and unnatural, and several subsequent couplets, which we have omitted, are completely superfluous.

'Speed, Malise, speed! such cause of haste,
Thine active sinews never braced.
Bend 'gainst the steepy hill thy breast,
Burst down like torrent from its crest;
With short and springing footsteps pass
The trembling bog and false morass;
Across the brook like roe-buck bound,
And thread the brake like questing hound;
The crag is high, the scaur is deep,
Yet shrink not from the desperate leap;
Parched are thy burning lips and brow,
Yet by the fountain pause not now;' &c.

The effect of this summons on all ranks and ages, in all situations and circumstances, is most vividly represented. It happens, by two of those lucky accidents which Mr. Scott is so ready to use his privilege of creating, that the ceremonies of burial and of marriage are taking place in two different parts of the district at the nick of time when the Fier Cross makes its appearance; so as to give an opportunity of displaying the relentless and irresistible authority of this summons in two of the most affecting situations. In both instances, the poet's talents for the delineation of deportment and character, as well as local habits, are very conspicuous. We have seldom met with six lines that petrified us like these, though it is evidently the incident, and not principally the description of it, that produces the effect.

'All stand aghast:—unheeding all,
The henchman bursts into the hall;

Before the dead man's bier he stood,
Held forth the cross besmeared with blood ;
" The muster-place is Lanrick mead ;
Speed forth the signal ! clansmen, speed ! " "

Almost the whole of this scene should be transcribed. It was the head of the family who lay dead ; the task of messenger devolves upon the heir, who instantly girds on his broadsword :

‘ But when he saw his mother’s eye
Watch him in speechless agony,
Back to her opened arms he flew,
Pressed to her lips a fond adieu—
“ Alas ! ” she sobbed,—“ and yet be gone,
And speed thee forth, like Duncan’s son.”

In the other instance, it is the bridegroom just coming in procession from church, who is compelled to speed forth instantaneously on the same errand. With this representation we are not so well satisfied ; and see no sort of reason for making the disappointed swain sing an extempore song on the occasion as he runs, especially when we consider how little breath he could have to spare. In the evening Roderick joins the muster, having with difficulty forced himself, for ever as he imagines, from the lovely Ellen, who removes with her father and the minstrel to a place of greater security.

The priest performs other ceremonies by way of augury, denominated the Taghairm, and his oracular response declares the victory in favour of that party which shall first slay an enemy. With this Roderick is very well satisfied, a spy having that morning visited the territory, and the clansman hired to be his guide having received charge to lead him on his return into an ambuscade. This spy, it soon appears, is no other than Fitz-James, who had been too deeply smitten with the lady’s charms, to be willing she should remain in the wilderness ; and had been too easily induced to expect success in proposing an elopement, by the complacency with which his flatteries had been received. Ellen frankly condemns her own vanity, discloses her attachment to Græme, and warns Fitz-James, who it appears was ignorant on whose territory he trespassed, that hostilities were commencing, and that his life was in the most imminent danger. He leaves her a ring, which he says he had from the Scottish monarch as a pledge that in requital for saving his life he would bestow any recompense the knight should demand. He then takes his departure, and is alarmed by a whoop from his guide, who stammers out, by way of explanation, that he only meant to scare a raven that was preying on a carcase ; the knight recognizes his favourite steed, and threatens death to Murdoch if he whistles

or whoops again. They soon meet a maniac, whose husband on their wedding day had been slain by Roderick in one of his ravaging excursions. Murdoch raises his bow to beat him away, but is prevented by a threat from the knight. The poor wretch, in her gratitude, sings a half mad song, allegorically warning him of his danger. He flies on Murdoch, who in darting away, dispatches an arrow that grazes Fitz-James's crest, and mortally wounds the unhappy Blanche. The knight overtakes and transfixes him; returns to the dying female, hears her melancholy tale, and receives a lock of her husband's hair, accompanied with an injunction to revenge her wrongs. Fitz-James is deeply affected, and mingling the cherished lock with a ringlet of the unfortunate Blanche, dips it in her blood, places it in his bonnet, and solemnly vows to stain it in the gore of her enemy. We notice this incident, because it gives occasion to one of those fine retrospective allusions which add so much to the verisimilitude of a narrative. The knight secretes himself till evening, and then makes his way with great difficulty through the wilderness, till at length, famished, chill, and almost spent, he turns the point of a rock, and sees a watch-fire burning close before him.

‘ Beside its embers red and clear,
 Basked, in his plaid, a mountaineer;
 And up he sprang with sword in hand,—
 “Thy name and purpose! Saxon, stand!”—
 “A stranger.”—“What dost thou require?”
 “Rest and a guide, and food and fire,
 My life's beset, my path is lost,
 The gale has chilled my limbs with frost.”—
 “Art thou a friend to Roderick?”—“No.”
 “Thou darest not call thyself a foe?”—
 “I dare! to him and all the band
 He brings to aid his murderous hand.”

The Highlander, struck with the bold demeanour of the Scottish knight, is soon persuaded that he is no spy; and considering him as a stranger, a wearied man, and a soldier, tends him with the most generous kindness, and engages to escort him safe to the boundary of the Clan-Alpine territory the next morning, till when the brave foes lie down to sleep upon the same plaid.

The fifth canto, intitled the Combat, opens with the departure of the two warriors, and their conversation; in the course of which the Gael, having been assured that Fitz-James came with no hostile intention, and quite ignorant of any preparations for attacking Clan-Alpine, desires him to account for his avowal of implacable enmity to Roderick.

“ Warrior, but yesternorn, I knew
Nought of thy chieftain, Roderick Dhu,
Save as an exiled desperate man,
The chief of a rebellious clan,
Who, in the Regent's court and sight,
With ruffian dagger stabbed a knight.
Yet this alone might from his part
Sever each true and loyal heart.”

‘ Wrothful at such arraignment foul,
Dark lowered the clansman's sable scowl.

A space he paused, then sternly said,—

“ And heardst thou why he drew his blade ?

Heardst thou that shameful word and blow

Brought Roderick's vengeance on his foe ”

What *reck'd* (reck'd) the chieftain, if he stood

On Highland heath or Holy Rood ?

He rights such wrong where it is given,

If it were in the court of heaven.”

The knight gives other reasons, but not feeling them sufficient, declares himself bound by promise to contend with that chieftain in mortal fight; and exclaims,

‘ For love-lorn swain in lady's bower,

Ne'er panted for the appointed hour,

As I until before me stand

This rebel chieftain and his band.”

“ Have then thy wish !” he whistled shrill,

And he was answered from the hill ;

Wild as the scream of the curliu,

From crag to crag the signal flew.

Instant, through copse and heath, arose

Bonnets and spears and bended bows ;

On right, on left, above, below,

Sprung up at once the lurking foe.’

After expanding and diversifying his illustration of this striking incident, the poet proceeds thus:—

‘ The mountaineer cast glance of pride

Along Benledi's living side,

Then fixed his eye and sable brow

Full on Fitz-James—“ How say'st thou now ?

These are Clan-Alpine's warriors true,

And, Saxon,—I am Roderick Dhu !”

‘ Fitz-James was brave : though to his heart

The life blood thrilled with sudden start,

He manned himself with dauntless air,

Returned the chief his haughty stare,

His back against a rock he bore

And firmly placed his foot before :

“ Come one, come all ! this rock shall fly

From its firm base as soon as I.”

Sir Roderick is charmed with the bravery of his foe, and repeating his promise of protection, waves his hand, and the clan vanishes as suddenly as it had appeared.

‘ They moved—I said Fitz-James was brave
As ever knight that belted glaive ;
Yet dare not say that now his blood
Kept on its wonted temperate flood,
As, following Roderick's stride, he drew
That seeming lonesome pathway through,
Which yet, by fearful proof, was rife
With lances, that to take his life
Waited but signal from a guide,
So late dishonoured and defied.’

At length they arrive at the fatal ford ; Fitz-James is anxious to avoid drawing his sword against so generous an enemy and tells Sir Roderick the prophecy alledged by him is already fulfilled in the death of Murdoch, and intreats him to be reconciled to the king, for whose readiness to accept his friendship he pledges his honour. The chieftain indignantly rejects the proposal, and reviles his adversary as a ‘ carpet-knight whose best boast was to carry in his bonnet ‘ a braid of his lady's hair.’ The Saxon, exasperated at this expression, Æneas with the sight of Pallas's girdle, exclaims,

“ I thank thee, Roderick ! for the word ;
It nerves my heart, it steels my sword ;
For I have sworn this braid to stain
In the best blood that warms thy vein.”

He adds that he, too, could now summon fearful aid against the chieftain, by a single blast of his bugle ; and combat begins. The whole of this thrilling passage we may be permitted to transcribe.

‘ Then each at once his faulchion drew,
Each on the ground his scabbard threw,
Each looked to sun, and stream, and plain,
As what they ne'er might see again ;
Then foot, and point, and eye opposed,
In dubious strife they darkly closed.

‘ Ill fared it then with Roderick Dhu,
That on the field his targe he threw,
Whose brazen studs and tough bull hide
Had death so often dashed aside ;
For, trained abroad his arms to wield,
Fitz-James's blade was sword and shield.
He practised every pass and ward,
To thrust, to strike, to feint, to guard ;
While less expert, tho' stronger far,
The Gael maintained unequal war.

Three times in closing strife they stood,
And thrice the Saxon sword drank blood;
No stinted draught, no scanty tide,
The gushing flood the tartans dyed.
Fierce Roderick felt the fatal drain,
And showered his blows like wintry rain;
And, as firm rock, or castle roof,
Against the winter shower is proof,
The foe invulnerable still
Foiled his wild rage, by steady skill;
Till at advantage ta'en, his brand
Forced Roderick's weapon from his hand,
And, backwards borne upon the lee,
Brought the proud chieftain to his knee.

"Now, yield thee, or, by him who made
The world, thy heart's blood dyes my blade!"

"Thy threats, thy mercy I defy!
Let recreant yield, who fears to die!"
Like adder darting from his coil,
Like wolf that dashes thro' the toil,
Like mountain cat who guards her young,
Full at Fitz James's throat he sprung.
Received, but recked not of a wound,
And locked his arms his foeman round.—
Now, gallant Saxon, hold thine own!
No maiden's hand is round thee thrown!
That desperate grasp thy frame might feel,
Through bars of brass and triple steel!
They tug, they strain; down, down, they go,
The Gael above, Fitz James below.
The chieftain's gripe his throat compressed,
His knee was planted in his breast;
His clotted locks he backward threw,
Across his brow his hand he drew,
From blood and mist to clear his sight,
Then gleamed aloft his dagger bright!
But hate and fury ill supplied
The stream of life's exhausted tide,
And all too late th' advantage came,
To turn the odds of deadly game;
For, while the dagger gleamed on high,
Reeled soul and sense, reeled brain and eye,
Down came the blow!—but in the heath,
The erring blade found bloodless sheath.
The struggling foe may now unclasp
The fainting chief's relaxing grasp;
Unwounded from the dreadful close,
But breathless all, Fitz James arose."

The knight winds his bugle, and is presently attended by
four esquires who were in waiting; he leaves it to them to

convey the wounded chief on the horse intended for Ellen, and gallops full speed to Stirling to be present at the games. In the way old Douglas is descried, who has privately left his retreat, and is going to surrender himself a willing sacrifice for his friends. He resolves, however, to join in the sports, that King James, whose tuition he had formerly superintended, may judge whether the strength, which had been the admiration of his boyish days, was much impaired by time. He triumphs in archery, in wrestling, and hurling; and as he receives three several prizes from the king's hand, watches his eye, but in vain, for some expression of sympathy and regard. A stag is let loose before the royal greyhounds, but Douglas's dog Lufra outstrips them, and brings down the game. The huntsman enraged at the interruption strikes the favourite hound, and Douglas, who can better endure personal neglect from the monarch and court, than an injury to the favourite of Ellen, revenges it with such a blow as might have been given by the hand of Ulysses or Entellus. He then declares himself, and submits to the king; who appears irritated with his boldness, and the murmurs of admiration for the noble exile which begin to rise and spread among the populace. The Douglas is ordered into custody, and as he is taken off employs his influence to tranquilize the rabble, who are ready to attack the guard and hazard their lives in his rescue. News comes to the king of hostilities between his troops under the earl of Mar, and the Highlanders of Roderick Dhu, which he sends a messenger to suspend, with intelligence of the fate of Roderick and Douglas.

In the last Canto we have a description of the Guard-Room, a little in the manner of Mr. Crabbe. The guard are surprised early in the morning by the entrance of an old soldier, charged by the earl of Mar with the conduct of Ellen and Allan-bane. One of them is on the point of offering rudeness to the lady, which she repels with the spirit and prudence of a Douglas, by unveiling herself, and appealing to his honour as a soldier, whether he would insult the daughter of a soldier and an exile. She shews the royal signet to the captain, and is led to a more suitable apartment to wait the king's rising; and just over this apartment our poet takes care to confine Malcolm, for the express purpose of indulging the lady and the reader with a song. Allan-bane intreats to be conducted to his master, and by mistake is led to the dying Roderick. Though we have already exceeded all reasonable license of quotation, we must be allowed to add the following lines.

‘As the tall ship whose lofty prore
Shall never stem the billows more,

Deserted by her gallant band
Amid the breakers lies astrand,—
So on his couch lay Roderick Dhu!
And oft his fevered limbs he threw
In toss abrupt, as when her sides
Lie rocking in the advancing tides,
That shake her frame with ceaseless beat
Yet cannot heave her from her seat:
Oh! how unlike her course at sea,
Or his free step on hill or lea!’ 259—260.

The dying man, after learning that his dearest friends were in good plight, and that his clan had fought with honour and success, intreats the minstrel to solace him with a relation of the fight. A very long but very fine ode is then introduced, which narrates the events on Loch-Katrine, up to the arrival of King James's herald.

‘ But here the lay made sudden stand,
The harp escaped the minstrel's hand!—
Oft had he stolen a glance, to spy
How Roderick brooked his minstrelsy;
At first the chieftain, to the chime
With lifted hand kept feeble time;
The motion ceased,—yet feeling strong
Varied his look as changed the song;
At length, no more his deafened ear
The minstrel melody can hear;
His face grows sharp,—his hands are clenched,
As if some pang his heart-strings wrenched;
Set are his teeth—his fading eye
Is sternly fixed on vacancy.
Thus motionless and moanless drew
His parting breath stout Roderick Dhu.’ 275.

One of our strongest feelings, on the perusal of these admirable lines, was the delight of perceiving that Mr. Scott's powers of invention were yet unexhausted, and that he was still capable of at least equalling himself. Even the death of Marmion, though one of the finest passages in heroic poetry, is not, we think, so exquisitely natural or so painfully impressive as that of Roderick Dhu.

As soon as the minstrel finds the indignant spirit has fled away to the shades, he strikes up another stave, by way of ‘lament.’ A few words will complete the story. Ellen is in due course visited by the gallant Fitz-James, who promises to conduct her to the king; she is led into the presence chamber, thronged with a dazzling assemblage of beauty and rank, among whom she looks round for the monarch, and has the astonishment to observe all uncovered—but her conductor! She sinks at his feet: he announces her father's restoration to royal

favour and hereditary dignity, and significantly demands what boon she requires of her sovereign in redemption of his pledge. The noble-minded girl desires the pardon of Roderick; the king, lamenting his death, and repeating his inquiry,—which she eludes by handing the signet to her father,—throws a chain of gold round the neck of Græme, and gallantly commits him to the custody of his Ellen.

Conscious as we are of the very great injustice the story of this poem must suffer from our abstract, we yet flatter ourselves that it will appear sufficiently interesting to atone for its length.

The adventure of the Scottish prince, which forms the basis of the whole narrative, is in strictness a fiction; but it accords very well with the authentic anecdotes of those excursions in disguise, which he was as fond of as the Calif Haroun or the Emperor Joseph; and in which he commonly assumed the name of 'the gude man of Ballinguich.' There is, on the whole, perhaps, not more of historical truth in the story, than in that of *Marmion*. We have no hesitation, however, in ranking it above that performance, both for dramatic and poetical merit. A very few remarks must suffice of each of these subjects.

The superiority of the present poem will appear in the probability of the story, the interest of the situations, and the grandeur of the characters. There are, perhaps, a few concurrences of events that seem too necessary to the progress of the plot, to have been the work of accident; but while they are so convenient as to betray the art, they are not so unnatural as to discredit the artist. Several essential circumstances, however, are not very satisfactorily explained; as how the alarm of hostilities should have been given to the mountaineers, without the privity of the king: how he should have depended so confidently on Ellen's disposition to elope; and why Murdoch was instructed to lead the supposed spy into an ambuscade, instead of being provided with force to seize him at once. Nor can we discover any reason why this poor wretch was not suffered to whoop again for his life,—except that it would have been death to the whole story. It is somewhat strange, that Douglas was quietly suffered to contend for the prizes, after being recognized, as it seems he was, both by the people and the prince. We do not perceive very clearly at what time Fitz-James discovered the rank of Ellen. Her journey with the old minstrel to Stirling must have been in the middle of the night. It seems, at p. 109, as if the squires were ignorant of their master's real character. We will not add to these objections, that though the weapon he wears in hunting is only a 'whinyard' when he has to draw it

against the stag, it suddenly becomes a 'faulchion' which 'has been tried,' when there is a chance of its being wanted in that capacity.—It will appear evident from our abstract, that there are several periods of the action which are calculated to produce the strongest emotions of sympathy. Not to mention any of the inferior passages, nearly the whole of the fourth and fifth cantos, describing Fitz James's return, keeps the feelings in a state of excitement almost agonizing. It is the characters, however, that most conspicuously distinguish this poem from Mr. Scott's other works. The most brilliant characters in *Marmion* forfeit all claim to respect and compassion by their atrocious crimes; and while the heroic couple are too guilty, the virtuous are too insignificant; so that the best character is actually that of old Angus, who performs but a secondary and superfluous part. In the present performance, there are four if not five characters of the highest order. They are admirably set off and relieved by each other, without any of the artifice and affectation of contrast. That of Malcolm, the least considerable, is so finely sketched by the poet, and his demeanour during the short period of his appearance on the stage is so spirited and prepossessing, that we readily admit his title to the happiness he obtains. The charms of Ellen, while they are rendered more fascinating by her very levity, are ennobled by her frank manners, her intrepid spirit, her lofty disinterestedness, and her affectionate heart. On the splendid characters of James and Douglas, it is needless to comment. In that of Roderick, there is a wild lustre flashing across the gloom, that strikes us with admiration as well as terror; our abhorrence of his ferocity is mingled with respect for his heroic ardour and magnanimity, sympathy with his hopeless passion and pity for his unhappy fate. We cannot sufficiently applaud the skill of the poet in so combining the elements of this chieftain's character, as to excite a sublime instead of a loathing sensation. His indignant replies to the several accusations of Fitz-James, assure us that he is not degraded in his own esteem, though they fail to sustain him in ours; and before the crisis of his destiny comes on, we feel considerably interested in his behalf by the kindness, forbearance, and honour, with which he requites avowed enmity and bold defiance. There is an exquisite nicety in the poet's adjustment of contending claims upon our sympathy, in the fatal combat. To set Fitz-James on a level with his generous enemy, it was necessary he should offer terms of reconciliation: and to give him a preference, those terms must be disdainfully rejected, his courage questioned, and his attention recalled to the wrongs which he had pledged himself to avenge. The dig-

nity of Roderick, as well as the probability of the narrative, is preserved, by resting the issue of the combat on swordmanship; and lest this misfortune on the part of Roderick should too strongly incline us to pity him, he is again degraded by his brutal grapple and sanguinary malice. The disappointment of his aim through dizziness, is not only a most sublime incident, but relieves the knight from that odium which would have attached to him, if he had disengaged himself by the slaughter of his antagonist. In disposing of Murdoch, no such management was required. We willingly quit so painful a subject, and only add, in farther illustration of the merit of the poem in developing characters, that even Allan-bane, and the widowed mother of young Duncan, are each signalized in the course of the narrative by an action worthy of Clan-Alpine.

Before we quit this topic, under which it might be proper to notice the superiority of the present poem to *Marmion* in the importance of its action, and the skill with which it is conducted to a catastrophe,—it seems proper to state an objection against the introduction of supernatural events. Mr. Scott must have been extremely inadvertent, if he did not perceive that the toleration of idle tales and superstitious conceits in an old minstrel, was no pledge of the public clemency toward a modern poet who should take the same liberties. The poem before us is not so exceptionable in this respect as *Marmion*; but there are several incidents, such as the sympathetic sword, the sympathetic harp, the second sight of Allan-bane, and the true oracle of Brian, which appear to us entirely indefensible in such a performance as the *Lady of the Lake*. If a belief in these wonders had only been attributed to the persons of the drama, very well; but to expect the same belief on poetical evidence from critics and philosophers, implies either a gross want of reflection, or a surprising mistake in estimating the average credulity of the age. Surely it could not escape Mr. Scott's attention, that the probability required in the action or the machinery of a poem must be of a kind to satisfy the reader, not the actor,—except indeed the fiction be evidently poetic, and not intended to pass for fact. We can suffer a modern writer to amuse us with sylphs and gnomes; but what would be the reception of a poet, who should write an epic on the Spanish revolution, and ascribe the fatal wound of Sir John Moore to the malicious skill of Mars disguised as a French officer of artillery?

Our preference of the present work to *Marmion*, as a poetical composition, is not so much founded upon a collation of particular passages, as the comparative effect of the whole. Indeed it might be difficult to mention one passage of equal length, that exceeds the description of Constance before her judges. On this point, however, a pretty accurate judge

ment may be formed from the foregoing extracts, (which, in tenderness to those who are not so extravagant as to spend two guineas for one poem, we have made unusually copious) especially when it is added, that we have omitted as large a portion of fine writing as we have retained. The versification is not very often harsh, and (if we except the songs) the regular order of syllables and couplets is comparatively but seldom interrupted. The poem abounds with novel and beautiful similes, often very ingeniously unfolded, and delivered, for the most part, with uncommon grace and felicity of expression. The poet is also as diligent and successful as ever, in *localizing* his descriptions. It is curious, indeed, to observe how many of his rugged Scottish names are scattered in the course of this fluent poetry, and how much more sweetly it seems to 'babble by' for these very obstructions. In the reader who is acquainted with the place, the name of it awakens a pleasing train of recollections, or a gratifying consciousness of knowledge; he who has never seen it, supplies the want of observation by the aid of fancy, which is ever prompt to invest what is unknown with imaginary charms; and both are impressed with a reality and a distinctness in the representation, which can never attach to such as are nameless and indeterminate. A finer specimen of the art cannot be given, than the following simile, in which the awe Sir Roderick's look impressed upon his clan is compared to the terror of the inferior birds at the appearance of an eagle. The reader will not fail to observe how much of its beauty would fade, if deprived of its 'local habitation.'

'Such glance the mountain eagle threw,
As, from the cliffs of Benvenue,
She spread her dark sails on the wind,
And, high in middle heaven reclined,
With her broad shadow on the lake,
Silenced the warblers of the brake.' p. 100.

An obvious blemish of this poem is, that the language is not pure; it is neither English nor Scotch. The obsolete and provincial terms with which it is speckled, though ever so much wanted to increase the copiousness and power of our language, will certainly not be received into ordinary use. It is a fault of no trivial consequence in a poem of such high pretensions, that it is partly written in a dialect, which will never be tolerated by the universities, the senate, the bar, or the more private circles of polished or intellectual society. And it is the more to be regretted, because it in some measure occasions a still more serious fault, which we must call the *flimsiness* of Mr. Scott's poetry. His resources of language are so extensive, that he is not sufficiently nice in ex-

amining the fitness of his conceptions before they are formally enlisted and attired ; in the train of his thoughts, therefore, we not only find some that are very uncouthly dressed, but others that are as lame, as spiritless, as feeble, and as deformed, as the recruits of Sir John Falstaff. If he is driven hard for a rhyme, he has only to rummage among his antiques. Besides this, Mr. Scott is a minstrel; and all *improvisatori*, whether they sing or say, give vent to a certain portion of tautology, absurdity, and common-place. If he cannot precisely express the right sense in one couplet, he may add an expletive; provided he is eloquent, it is not necessary he should be exact: and, if the exigency is very pressing, he has only to dispense with the laws of metre, or increase the number or change the order of his rhymes. It is this affluence of language, and this exemption from the restraints by which other imaginations are limited, that enable Mr. Scott to overwhelm his subject with superfluous thoughts and his thoughts with a redundancy of expression. In one place he informs us, by three distinct efforts, how very 'still' the old minstrel sat upon a certain occasion, when, for aught we can perceive, he might as well have been swinging his leg or folding his fingers. On this affecting subject, however, the poet employs three illustrative couplets, each beginning with the words 'so still;' which must be allowed, indeed, to be very moderate, when it is considered that with equal propriety, and but little more trouble, he might have given us a round dozen. Much after the same manner, he has overlaboured his illustrations of the sudden contrasts produced in the appearance of the mountain pass, by the summoning whistle and dismissing sign of Sir Roderick. There are other instances of a similar kind, where the poet has not had the art to conceal his artifice: but these passages are so very beautiful, that almost every reader will overlook or forgive the fault, and turn his indignation upon the fastidiousness of the critic. It vexes us, nevertheless, that a writer who has qualifications for obtaining the favour of the epic muse, and essaying the noblest flights of human intellect, should so often descend to the garrulity of the minstrel.

Under the same head of censure, we must notice the frequent instances of colloquial negligence and familiarity in his style. To describe the echo of a 'pack' of hounds, he says, with a due regard to rhyme, 'Rock glen and mountain pass them back.' Of certain trees he tells us, that they 'cast an chor,' meaning that they took root. He also talks of 'dark lightning,' informs us that Fitz James 'undid the collar from his throat,' and with the same happy artlessness describes Douglas's sorrow when he 'saw The Commons rise again

the *law*.' Another of the modes in which he chooses to be quaint and slovenly is to omit the article.

We have now to bring a still heavier charge. In Mr. S.'s *Lay*, the introduction of songs appeared to admit of some apology, from the character of the 'Minstrel.' He was a vagabond who had no settlement in any parish of Parnassus, and was scarcely amenable to any court of criticism. In *Marmion*, the elegance of *Fitz-Eustace's* song, but more especially the fine allusion to it in the dying scene of the 'traitor,' afforded it a protection not otherwise deserved, and of which *Lochinvar* had no right to take the benefit. But in the poem before us, there are songs and ballads without end. There is first, an *impromptu* by Miss Douglas, addressed to Sir James Fitz-James; considering that it was composed *extempore*, and never before performed, we must own it does her great credit; and as she makes no excuse of hoarseness, and was accompanied by old Allan-bane on the harp, we have no doubt it went off very well. Then comes a song in honour of Roderick by his band of music, which seems to have been noisy enough. Then there is a 'Coronach,' or lamentation for Duncan. Another song, as we have mentioned before, is chaunted at full speed by Norman, to console himself for the interruption of his nuptial merriment: and upon the whole we are glad the wedding dinner *was* put off, for it certainly would have been enlivened by several songs, all of which would have been repeated by Mr. Scott. Afterwards we are treated with a ballad by Allan-bane; and then we have a hymn to the Virgin by Ellen; and then a cantata by the mad woman; and then a drinking-song, as vile and vulgar as possible, by one of the life-guards; and then a bravura by Allan-bane, the whole concluding with a dirge by the same performer. All these might have done very well for a new volume of *Ballads and Lyrical Pieces*; but we do really regret that Mr. Walter Scott should have taken his notion of a heroic poem, from the song-and-recitation performances of Mr. Dibdin.

On these grounds we cannot but entertain some apprehension, that the works of Mr. Scott will rank a degree or two lower in the impartial estimation of a future age, than might be expected from their present popularity. When we contemplate the productions of ancient genius, so rigorously divested of unnecessary parts and useless ornaments, so laboriously compact and so diligently polished, it seems evident that these are the compositions which least depend upon the caprices of fashion. If the relics of classical antiquity, however, may be compared to *gems*,—of slow formation, solid texture, uniform lustre, and undecaying value,—we should fear that the rapid deposition, incongruous elements, and motley hues of Mr. Scott's productions, will not intitle them in comparison to be appreciated much higher than a *spar*.

There are other grounds on which the decline of Mr. Scott's reputation has been predicted, and which appear to us extremely visionary. The vivid representations of ancient manners, for which he has been ridiculed, not only increase the illusion and dramatic effect of his narratives, but are both valuable and interesting in themselves as historical lessons. Even trivial circumstances, if distinctive and characteristic of a peculiar state of society, are no longer trivial. Indeed we are quite at a loss to guess on what reason minute descriptions of armour and dress and deportment can be censured in a poem, without passing the same sentence upon an exact attention to the truth of costume in historical paintings or dramatic performances. Neither is it true that the characters and events which Mr. Scott has thought proper to illustrate are too remote from ordinary life to be the objects of sympathy. We have, indeed, little to do with camps or convents but the same passions and hopes and fears are common to human nature in all conditions; and usually affect us the most, when displayed in a state of elevation and refinement. We are much more willing to place ourselves in the situation of a higher, than of a lower order; and nothing assuredly is more hostile to the excitement of tender and sublime emotions, than the introduction of circumstances that are vulgar and contemptible. There certainly is not a single street in this metropolis which could be made to look so enchanting in poetry, as Mr. Scott's *Trosach*, though every shop were most accurately described; nor a single linen-drape whose blood would tremble through his veins so much, in reading a poetical narrative of a brother-tradesman being hustled in St. Giles's, as in accompanying Fitz-James behind Sir Roderick.

It is impossible, however, that these poems should sink into oblivion. With all their blemishes and defects, there is so much to interest in the fable, so much to amuse in the sketches of society, so much heroism in the characters, and above all such a superlative beauty and magical distinctness in the pictures, that as long as successive generations shall be found to read English poetry, the productions of Walter Scott will be read with pleasure. The novelty of the style will cease but the peculiar attraction will endure; the current of fashion may set in a new direction, but the tide of sensibility will ever obey the influences of genius.

Art. II. Baily's *Doctrine of Life Annuities and Assurances*, &c.

(Concluded from p. 510.)

HAVING, in our last number, stated our opinion of the general merits of Mr. Baily's book, and pointed out

few particulars which we judged worthy of the author's revision, we proceed to lay before our readers a few interesting and instructive extracts; and the rather, because it is not probable that we shall be soon called upon to resume the subject. Our first quotation may be of use to corporate bodies, who allow of the renewal of leases for lives, and afterwards for a term certain.

Many of the estates belonging to the Corporation of *Liverpool* are held on the tenure alluded to in these examples; and till lately they were in the constant habit of renewing their leases on the following terms: viz. One year's purchase for adding *one* life dropt, Three years purchase for adding *two* lives dropt, and Seven years purchase for adding *three* lives dropt when the 21 years remain unexpired. In all these cases no regard was paid to the age or state of health of the existing lives in the lease. This practice of demanding an uniform fine for renewing with *any* life, and without regard to the age or state of health of the lives remaining in the lease, betrayed a total want of knowledge on the subject; and was in most cases injurious to the interests of the Corporation.

But, the most singular circumstance attending this subject, was their custom of *exchanging*, for the sum of only *one guinea* each, lives, not exceeding 50 years of age and in good health, for lives of *any other age*, and in estates of *any* yearly value!!! A practice which could hardly be supposed ever to have existed in so enlightened a place as *Liverpool*. The Corporation at length, suspecting that their mode of proceeding was incorrect in principle, referred the matter to a Committee, who directed it to be laid before me for my opinion: and agreeably to their request I calculated a set of Tables for their use, founded on the principles detailed in the preceding examples.

As it is probable that many other Corporate bodies are still pursuing the same incorrect and absurd practice of leasing their estates, I have been more particular in these examples.' pp. 418—419.

It may be proper to add, that the tables here mentioned, and many others, tending to facilitate this branch of computation, may be found in Mr. Baily's 'Tables for the purchasing and renewing of leases.'

Our next quotation exhibits the solution of a question, which may frequently prove of considerable utility, but which has not we believe been answered publicly before.

"If a person were to make an assurance at any of the Offices on his own life for a *single* year, and to repeat this at the end of every successive year to the utmost extremity of life, the annual payment (for such assurance) would be continually *increasing* till his death. But, if he made the assurance on the whole continuance of his life, and contracted with the office to pay the value of such assurance by *equal* annual payments during his life (as is usually the case), it is evident that such annual payment ought to be *greater* than the premium required for an assurance for *single* year at his *present* age, but *less* than the premium required for a *single* assurance at the more *advanced* periods of life. Hence, it appears that if a

person, who was originally assured for the whole term of his life, should be desirous (either through inability, or any other motive) of renouncing his claim upon the office, and of cancelling his policy, he ought to have some part of those annual payments returned to him or, in other words, a compensation ought to be made him for that *excess* in the annual payments which he has been advancing to the Society. The object of the following question is to determine the amount of that remuneration.

‘ **QUESTION XXXIV.**—To find the sum that ought to be given to a person, who is assured for the whole term of his life, for a given sum, in order that he may *renounce his claim* thereto.

‘ **SOLUTION.**—Subtract the equal annual payment, which he has been giving since the assurance commenced, from the equal annual payment which ought to be given for the assurance of the given sum on the life at its *present* age; multiply the remainder by the value of an annuity (increased by unity*) on the life at its present age: the product will be the sum required.

‘ *Example.* A person now aged 50, who has been paying 21.79 or £21 : 15 : 10,† annually for the assurance of £1000 at his death, is desirous of discontinuing the same; what sum ought to be given to him by the Office, as a compensation for so doing; interest being reckoned at 3 per cent, and the probabilities of living as at *Northampton*?‡

‘ The annual premiums which ought to be given for the assurance of £1000 on a life aged 50 is, by Table LI, equal to 45.300; and the difference between this and 21.790 is equal to 23.510; which being multiplied by 13.436 (or unity added to the value of an annuity on a life aged 50 will produce 315.880, or £315 : 17 : 7, for the answer required.§’ pp 456—459.

The following extracts will serve to shew, how egregious the public are duped, while they conform to the exorbitant

‘ * This supposes that the policy is cancelled immediately *before* the annual payment becomes due: but if immediately *after*, we must multiply the remainder, above alluded to, by the value of an annuity on the given life, without the addition of unity.

‘ † This is the annual payment for the assurance of £1000 on a life aged 20, as appears by Table LI.

‘ ‡ The rate of interest and probabilities of Life, in such computation ought to be the same as those adopted by the Office, at which the policy is effected.

‘ § This case may be stated in another manner, as follows. The Society may be considered as indebted to the assured in the present value of an assurance of £1000 on a life aged 50; which is equal to 608.66, or £608 : 13 : 2. And the assured may be considered as owing to the Society the present value of all the annual payments of £21 : 15 : 10, during the remainder of his life; the first of which payments is supposed to be made immediately, therefore the value of those payments will be equal to 21.790 multiplied by 13.436; which produces 292.78, or £292 : 15 : 7. Consequently the interest of the assured in his policy will be equal to the difference between £608 : 13 : 2, and £292 : 15 : 7; that is, equal to £315 : 17 : 7, as found by the example in the text.’

terms of *all* the Life Assurance Companies in the kingdom; and consequently, to evince the necessity of some revision taking place, in the tables by which these societies think proper to grant assurances, unless they are willing to resign all pretensions to fair and honourable dealing.

By means of the general solution here given, may be determined all questions relative to the value of such sums as ought to be given for the *Endowments of Children*. Thus, suppose a person has a son aged 11, for whom he wishes to secure £100 on his coming of age: the sum which he ought to pay down for the assurance of the same (reckoning interest at 5 per cent, and the probabilities of living as according to *M. de Parcieux*) is equal to $\frac{806}{872}$ multiplied by 61.391; which produces 56.744, or £56.14:10 for the answer required.

In the table of rates published by the *Globe Assurance Company*, and by the *Provident Institution**, the sums demanded for the Endowments of Children are in general full as much as (and from the age of 9 years and upwards are even *more* than) the present values, at 5 per cent, of £100 *certain* to be received at the end of the given term *without any contingency*. For instance, £62:11:2 is required in ready money by the *Globe*, and £62 by the *Provident*, for the payment of £100 on the event of a child, aged 11, arriving at the age of 21 years: whereas either of these sums put out to interest at 5 per cent would amount to *more* than £100 at the end of that period, without the liability to loss in case the child should happen to die before that time!!! No person can, I think, be so blind to his own interest as to risk his money in this absurd way.' pp. 360, 361.

These examples will show the method of proceeding in all similar cases: and for the information of the reader I shall here subjoin a table of the sums demanded by the different Assurance Companies for the assurance of £100 for *one year* on a single life at the several ages herein mentioned: to which I shall add the fair value that *ought* to be given for the same, according to the probabilities of life as observed by *M. de Parcieux*, and reckoning interest at 4 per cent.

Ages.	Northampton. 3 per cent.	De Parcieux. 4 per cent.
10	.890	.929
20	1.362	.900
30	1.661	1.037
40	2.030	1.049
50	2.753	1.431
60	3.906	2.983
70	6.184	5.289

From which it appears that the several Assurance Companies require, in most cases, half as much again as ought to be given; and in some cases nearly *double* the sum that should be given for the assurance. And

* The other Companies have not published *their* rates for the Endowments of Children: but, from the similarity of most of the rates at the various offices, we may conclude that there is no great difference on this point.'

though some compensation ought to be allowed for the expenses incurred in carrying on the business of the Office, as well as a proper remuneration for the services of those who conduct it; yet it is evident that these sums are greater than ought reasonably to be taken: particularly when it is considered that those who insure at *any* of the Offices, for a *term* of years only, have not much prospect of deriving any advantage from the profits of the concern.' pp. 440—442.

' If we take the case of *Contingent* assurances (that is, of an assurance made on a given life, or the contingency that it dies before another) we shall find still greater cause for censure. For, independent of the rate being computed from the *lowest* probabilities of life and at the *lowest* rate of interest, they are also deduced from a rule given by Mr. Simpson which produces a result that is oftentimes more than *one third* of the true value too much, even when computed from the *Northampton* table, at 3 per cent interest!—A single instance will confirm this.

' A person 10 years of age, is desirous of assuring the sum of £1000 on his life, on the contingency that he dies before another person aged 60. The sum which would be demanded by *all* the Assurance Offices (not even excepting the *Equitable*) is £12:18:6 in a single payment, or £1:6:0 in annual payments during the joint lives. But the true value which *ought* to be given for the same (even on the supposition that the rate of interest is *no more* than 3 per cent, and the probabilities of living the *same* as observed at *Northampton*) is £10:13:0 in a single payment, and £1:1:5 in annual payments; consequently the Offices demand about a *fourth* part of the true value *more* than (*on their own data*) is just and equitable. If the value, however, had been deduced from the probabilities of living as observed by *M. de Parcieux*, and at the rate of $4\frac{1}{2}$ per cent interest, it would be £9:3:1 in a single payment, and only *eighteen shillings and ninepence* in annual payments: which makes the Office rate, in this case, nearly *half* the true value too much!

' Mr. Morgan has taken considerable pains to prove that Mr. Simpson's rule for finding the value of these contingent reversions is *severely defective*: and that it oftentimes leads to conclusions *erroneous* to be overlooked. Now, since the *true* values can in all cases be obtained with so little trouble, it is somewhat singular that the *incorrect* values, in Table LIII above alluded to, should still be adopted (not only by the *Equitable Society*, but also by every other Office in London) for the purpose of determining the sums that are required for effecting assurances on the contingency here mentioned. Amongst numerous societies that have lately been established, is there no one that has the confidence to propose a *new* table of the values of such assurances, *founded on a true and proper basis*; or will the several Companies still persevere in their unjust and illiberal demands? Surely their profits must be sufficiently great by taking the *lowest* rate of interest, and the *lowest* probabilities of living as the basis of their calculations; without adding thereto the *unfair* advantage arising from the use of *inaccurate rules*.' pp. 511—513.

It is now time to produce one of Mr. Baily's tables by way of specimen, and to offer a few observations, naturally suggested by an examination of it.

Showing
according

M

Age Liv

0 1000

1 770

2 720

3 686

4 669

5 647

6 634

7 624

8 615

9 607

10 601

11 593

12 591

13 586

14 582

15 578

16 574

17 571

18 567

19 562

20 558

21 553

22 548

23 542

24 537

25 532

26 528

27 522

28 513

29 510

30 504

31 498

32 493

33 488

34 483

35 477

36 466

37 461

38 456

39 451

40 444

41 438

42 433

43 428

44 415

45 407

46 399

47 391

48 383

showing the Number of Persons *living* and *dying* at every age, according to the observations made in all Sweden, for 21 years.

Age	Males.		Females.		Lives in general.		Age	Males.		Females.		Lives in general.	
	Liv.	Dy.	Liv.	Dy.	Liv.	Dy.		Liv.	Dy.	Liv.	Dy.	Liv.	Dy.
0	10000	2300	10000	2090	10000	2195	49	3751	85	4097	70	3924	78
1	7700	500	7910	518	7805	509	50	3666	95	4027	75	3846	85
2	7200	337	7392	350	7296	344	51	3571	95	3952	80	3761	87
3	6863	240	7042	250	6952	245	52	3476	95	3872	85	3674	90
4	6623	150	6792	135	6707	143	53	3381	95	3787	85	3584	90
5	6473	125	6657	120	6564	122	54	3286	95	3702	85	3494	91
6	6348	105	6537	105	6442	105	55	3191	95	3617	85	3403	91
7	6243	90	6432	85	6337	87	56	3096	95	3532	85	3312	92
8	6153	75	6347	70	6250	73	57	3001	100	3447	90	3220	95
9	6078	65	6277	60	6177	62	58	2901	100	3357	90	3125	95
10	6013	55	6217	52	6115	54	59	2801	100	3267	100	3050	100
11	5958	45	6165	46	6061	45	60	2701	105	3167	110	2930	108
12	5913	45	6119	40	6016	42	61	2596	110	3057	118	2822	114
13	5868	40	6079	35	5974	38	62	2486	115	2939	120	2708	118
14	5828	40	6044	35	5936	37	63	2371	115	2819	120	2590	118
15	5788	39	6009	35	5899	37	64	2256	115	2699	120	2472	118
16	5749	39	5974	40	5862	40	65	2141	115	2579	120	2354	118
17	5710	39	5934	40	5822	40	66	2026	115	2459	120	2236	118
18	5671	44	5894	42	5782	42	67	1911	120	2339	120	2118	121
19	5627	44	5852	43	5740	43	68	1791	125	2219	120	1997	124
20	5583	50	5809	43	5697	47	69	1666	125	2099	120	1873	124
21	5533	50	5766	43	5650	47	70	1541	120	1979	130	1749	127
22	5483	50	5729	43	5603	48	71	1416	125	1849	140	1622	133
23	5433	55	5680	44	5555	48	72	1291	120	1709	150	1489	135
24	5378	55	5636	45	5507	50	73	1171	120	1559	160	1354	140
25	5323	55	5591	45	5457	50	74	1051	110	1399	150	1214	130
26	5268	55	5546	50	5407	52	75	941	105	1249	140	1084	121
27	5213	55	5496	52	5355	54	76	836	100	1109	130	963	115
28	5158	55	5444	55	5301	55	77	736	90	979	120	848	105
29	5103	56	5389	55	5246	55	78	646	85	859	110	743	95
30	5049	59	5334	60	5191	59	79	561	80	749	100	648	90
31	4988	60	5274	60	5132	60	80	481	75	649	95	558	90
32	4928	60	5214	65	5072	62	81	406	70	554	90	468	84
33	4868	60	5149	65	5010	63	82	336	65	464	85	384	75
34	4808	60	5084	63	4947	63	83	271	60	379	80	309	65
35	4748	60	5019	60	4884	59	84	211	60	299	75	244	55
36	4688	60	4959	56	4825	58	85	161	40	224	55	189	45
37	4628	60	4903	56	4767	58	86	121	30	169	40	144	35
38	4568	60	4847	56	4709	58	87	91	22	129	30	109	27
39	4508	60	4791	58	4651	60	88	69	17	99	23	82	20
40	4448	65	4733	65	4591	65	89	52	14	76	18	62	15
41	4383	72	4668	75	4526	73	90	38	12	58	15	47	14
42	4311	80	4593	76	4453	78	91	26	9	43	12	33	12
43	4251	80	4517	76	4375	78	92	17	7	31	10	21	10
44	4151	80	4441	75	4297	78	93	10	6	21	8	11	6
45	4071	80	4366	72	4219	76	94	4	3	13	6	5	3
46	3991	80	4294	67	4143	74	95	1	1	7	4	2	1
47	3911	80	4227	65	4069	72	96	0	0	3	2	1	1
48	3831	80	4162	65	3997	75	97	0	0	1	1	0	0

at particular weakness or delicacy in the constitution of males which makes them more subject to mortality; and which consequently renders it necessary that more of them should be produced, in order to preserve in the world a due proportion between the two sexes.' Without pronouncing decisively on a proposition, which, no doubt, will startle many, we shall leave our readers to form their own opinion, after stating a few more particulars. The comparison is in favour of females in every country, from the beginning to the end of life; and, indeed, if we may so speak, before life. For it has been ascertained by Mr. Kerseboom and others, that the *still-born* and *chrysom* males, are to the still-born and chrysom females, as 3 to 2. The proportion of female to male children under 10 years of age, is generally as 40 to 36. In the district of Vaud, half the females are alive at 46 and upwards, while half the males die under 35. In Sweden, as appears from the above table, half the females are living at 36, while half the males only reach 30. At Chester half the females reach 28, while half the males are dead at 18. At Stockholm one fourth of the females live to 36, while three fourths of the males are dead at 26. It appears, too, that the females above 50 years of age are nearly double the number of males; and that, from 6 years of age, the decrements of life are in favour of females almost to the extremity of existence,—except from the age of 30 to 35; an anomaly for which a satisfactory reason will readily suggest itself. Whether this induction of particulars tends to corroborate Dr. Price's position, or not, it nearly proves, that the real value of survivorships will be greater, when computed for females, than for males; and that those Societies for Assurances, &c. err exceedingly, which do not take this consideration into their account.

3. The preceding table will assist us in ascertaining the proportional part of the inhabitants of a nation, who are capable of bearing arms, supposing them to be the males between the ages of 18 and 50. The computist will only have to find the sum of all the males in the table below 18, and above 50, and compare it with the aggregate of males and females in the whole table. This will give about the proportion of *one fifth*. Dr. Halley, by extending the age of men capable of bearing arms to 56, estimates them at rather more than *one fourth* of the number of inhabitants. Our estimate, though much lower than Dr. Halley's, yet gives a proportion considerably above what those who are not conversant in such computations would suppose.

4. Lastly, by adding up and comparing the corresponding columns, it may be inferred—that of those between the ages of 18 and 30, about a *hundredth part* die annually;—of those

between 30 and 40, about an *eightieth*;—of those between 40 and 50, about a *fifty-fourth*;—and of those between 50 and 60, about a *thirty-sixth* part. Towards either extremity of life, the proportion of the dying to the living is still more striking and impressive. But we have only selected those periods in which mankind are most actively running the career of dissipation, of ambition, or of avarice. We would intreat even the healthiest and busiest of them to contemplate this picture—far more pleasing, in truth, than could be sketched from almost any other table of mortality; to recollect the salutary admonition of a wise heathen,

Vitæ est avidus, quisquis non vult
Mundo secum pereunte mori :

and especially to reflect with seriousness upon the solemn language of inspiration, “He will come as a thief in the night—*Blessed is that servant whom when his Lord cometh he shall find watching!*”

Art. III. *The Life of George Romney, Esq.* By William Hayley, Esq. 4to. pp. 430. price 2l. 2s. Royal 4to 3l. 3s. Payne. 1809.

WE have always thought that the life of an artist cannot be written effectively, unless by one of the same profession; and our conviction has been confirmed by several of the late instances of inadequate attempts, in this very delicate and difficult branch of biography. Mr. Malone, in his *Memoir of Sir Joshua Reynolds*, the medical editor of the *Works of Baron* and we are sorry to add, Mr. Hayley in the work before us, have all of them recently encountered the difficulties of this species of composition, and have, it appears to us, decidedly failed.

A sketch of the *professional* career of Romney, if executed by one who had been fully capable of appreciating his real and relative powers as a painter, would have been, and would still be, a performance of sterling value. Such a memoir would give us the just estimate of the *artist's* life and character, while it might charitably and delicately avoid a reference to that part of his conduct which has covered the memory of the man with infamy.

It has struck us, we must confess, with considerable astonishment, that a person so strict in the discharge of moral and social duties as Mr. Hayley, should have stood forward as the apologist of one whose whole life was disgraced by habitual and aggravated disregard of the most sacred ties. It is not well that the biographer of Cowper should be the apologist of Romney.

We have a high opinion of Mr. Hayley's talents, and a

higher value for his excellent and amiable character; and we feel, in consequence, considerable reluctance to express our-
selves in terms of disapprobation either of his sentiments or
of his manner of communicating them. But we owe it to our-
selves, and to those who may be influenced by our decisions,
not to suffer the sophistry and perversion of the following pas-
sage to pass unregarded.

In advanced life, there is no occupation more attractive than
such affectionate study, as enables a man to recal, and delineate, in the
truest point of view, the various endowments of persons worthy of ever-
lasting remembrance, whom it has been his lot to know perfectly, to love,
and to lose. The society of a living friend is justly ranked among the
most valuable of human pleasures; but to vindicate, and promote, 'the
just honor of the dead is a delight of peculiar sweetness and sanctity.
Perhaps every man in contemplating the very best of his living friends, is
occasionally hurt by some inequality of character, some accidental asperity
of humour, or some of the numberless infirmities, "that flesh is heir to;"
but in reviewing the *meritorious* mortal divested of mortality, all painful
remembrance of his imperfections, is so absorbed, or softened, in the
glaze of his predominant merit, that genius and virtue then produce their
full and unobstructed effect. The real character of such a mortal, pre-
served in true, appropriate praise, operates on his surviving friends as a
powerful medicine conveyed in a perfume. In regaling the sense it invi-
gorates the heart.'

Our readers will have observed that it is not so much in the
character of the artist, as in that of the man of talent, feeling,
and worth, that Romney is spoken of in the preceding cita-
tion. It is in this light that he is 'worthy of everlasting re-
membrance,' it is in these respects that 'the just honour of
the dead' is to be 'vindicated.' Romney is, emphatically,
the *meritorious* mortal, the appropriate praise of whose real
character is to 'regale the sense and invigorate the heart.'
Throughout the whole of the work we are called upon
to admire the 'exquisite tenderness and genuine benig-
nity of his heart,' and to sympathise with 'the perilous acute-
ness of his feelings.' That our readers may be able to esti-
mate his 'tenderness,' 'feeling,' 'honour,' and 'virtue,' at
their just value, we request their attention to the leading inci-
dent of the following brief sketch of Romney's early life.

George, the third child of John and Anne Romney, was born the
6th of December, 1734, at Dalton in Furness, a singular and pictu-
resque tract of high and low land, in the county of Lancaster. John, his
father, was a native of the same place, and engaged in various occupations,
as a builder, a merchant, and a farmer. George, the subject of this me-
moir, attended, for a very few years, a school in the village of Dendron,
it was educated chiefly at home. He assisted his father in superintend-
ing his workmen; and was consulted, in all points, as a friend, by that
affectionate parent, after he had attained the age of 12 years. The for-

fortunate incident which led him to a cultivation of the particular art, that was destined to profess, and to adorn, was simply this: in his youth observed a great singularity of countenance in a stranger at church; his parents to whom he spoke of it, desired him to describe the person; he seized a pencil, and delineated the features from memory with such strength of resemblance, as amazed and delighted his affectionate parents. The applause that he received from this accidental performance excited him to draw with more serious application.'

'His first situation on leaving home, was under the care of Mr. Windermere, a friendly cabinet maker of Lancaster, who informed Mr. Robinson, the worthy pupil of our painter, that having observed young Romney a frequent habit of occupying his own time, and also of the workmen, his associates, in sketching such attitudes from them, particularly struck his fancy, he suggested to his father the idea of making his son a painter, and at the same time recommended a person, from whom he imagined the youth might soon acquire considerable knowledge of the art, to which he had discovered so strong an inclination. This person was a young travelling artist, who had then acquired so much business at Kendal, that he wanted a pupil. The master, who was destined to be the chief instructor of a disciple so illustrious, was himself but 24 years of age and had received no instruction but what he derived from Richard Wright, a painter of shipping at Liverpool, and from a year's residence in Paris. This man, whose name was Steele, had engaged the affections of a young lady, and projected an elopement to Scotland with her, though she was vigilantly guarded. This circumstance induced him to employ his young pupil in conducting the delicate and private business of his lover, instead of confining him to the severer labours of the pencil. In this anxious affair the vigilant and active Romney contracted a violent fever, which had nearly proved fatal to his life, and which, in its singular consequences, had a very important effect upon all his subsequent days.'

'The juvenile pupil left desolate and sick in the lodgings of his distant master, was attended by a young woman of the house, whom he described as a person of a compassionate character. The pity so natural to a female attendant on a young, lonely invalid, and the gratitude of a convalescent, produced an event which can hardly surprize any person acquainted with human nature, a precipitate marriage.—George Romney, the inexperienced apprentice to a painter, himself of little experience, married in Kendal, to Mary Abbot of Kirkland, on the 14th day of October, 1756.—The terror of precluding himself from those distant labours which he panted for in his profession, by appearing in the world as a young married man, agitated the ambitious artist almost to distraction, and made him resolve very soon after his marriage, as he had no means of breaking the fetters, which he wildly regarded as inimical to the improvement and exertion of genius, to hide them as much as possible from his troubled fancy. The return of his master from his nuptial excursion, and his sudden removal from Kendal to York, which took place a few days after the marriage of his apprentice, afforded a most seasonable termination to this excruciating conflict in the mind of Romney. On his return from York to Kendal, after an absence of several months, he had not only a dutiful wife, but an infant boy, to attach him to a domestic establishment; but the imagination of Romney, though tender and even

ing, was ardent in the extreme. In working rapidly and patiently, at different places in the north for a few years, he contrived to raise a sum amounting almost to an hundred pounds. Taking 30 for his own travelling expences, and leaving the residue to support an unoffending partner and two children, he set out alone, without even a letter of recommendation, to try the chances of life in the metropolis.

His excellent wife, who repaid his unmanly and unfeeling neglect with uniform sweetness and submission, *he never saw again*, till broken down by infirmity, and perhaps agitated by remorse, he returned to her, to linger out in pain, in depression, and, towards its close, in second childishness, the brief remnant of his life. Early and increasing success, and affluence, and fame, seem to have made no other impression on this selfish and insensible man, than to confirm his resolution of neglect and separation, until his increasing infirmities suggested the necessity of a tender and sympathetic nurse, and revived the recollection of the tenderness and sympathy of his exiled wife.

The life of Romney in the interval between his departure from his wife, and his return to her affectionate care, including a period of about 40 years, possesses very little interest for general readers; we shall therefore refrain from any farther abstract, and confine ourselves to a few observations on the powers of Romney as an artist.

Mr. Hayley, with the usual, but in this instance most preposterous, partiality of friends and biographers, gives his opinion in favour of Romney, in comparison with Sir Joshua Reynolds.

'We may consider,' observes Mr. H, 'an ardent and powerful imagination, acute and delicate sensibility, and a passion for study, as the three qualities peculiarly essential towards forming a great artist. Of these three important endowments, I believe nature to have bestowed a larger portion on Romney than on Reynolds; but in her bounty to the latter she added some inestimable qualities, which more than turned the scale in his favour. She gave her favourite, what his friend and biographer, Mr. Malone, has described as the *mitis sapientia Læli*, that mild and serene wisdom, which enables a man to exert whatever talents he possesses, with the fullest and happiest effect. She gave him the securest panoply against the storms of worldly contention, highly-polished good humour, which conciliates universal esteem; and disarms, if it does not annihilate, that envenomed malevolence, which genius and prosperity are so apt to excite. Dr. Johnson very truly said of Reynolds, that he was the most invulnerable of men; but of Romney it might be said, with equal truth, that a man could hardly exist, whom it was more easy to wound. Had it been possible for Romney to have united a dauntless and invariable serenity of mind to such feelings and powers, as he possessed when his nerves were happily free from all vexatious irritation, I am persuaded he would have risen to a degree of excellence in art superior to what has hitherto been displayed.'

Now what is the meaning of all this, but that if Romney possessed certain qualities which he did not possess, he would have been superior to Sir Joshua Reynolds? And what, after all, is that quality which was to turn the scale? Good-humour. Certainly it must be very disadvantageous to an artist, as it is to every man, to have a bad temper: but to say that Romney, if his fibre had been less irritable, would have been the greatest painter that ever lived, or even that he would have surpassed the grace, feeling, and dignity of Reynolds, who most certainly had not 'risen to a degree of excellence in art superior to what had hitherto been displayed,' is, in my opinion, not less idle than to assert that Nat Lee, if he had not been mad, would have equalled Shakespeare, or that Sir Joshua, if he had not been deaf, would have been superior to Michael Angelo. We do not mean to say that Romney was without grace, feeling, or dignity; he had, on the contrary, a very considerable portion of these essential qualities: but Mr. Hayley would have proved himself a much more judicious biographer, if he had refrained from comparative criticism, and rested the fame of his friend on the firm basis of his positive excellences.

Romney was, unquestionably, one of the best colourists of the modern school; there is, in his best painted pictures, a subdued glow, a chastened richness, and a solidity of colour, beyond which we can scarcely conceive it possible for the powers of art to go. His treatment of a certain description of subjects, such as the Infant Shakespeare, Milton and his daughters, Newton and the prism, is admirable. The latter picture, indeed, we have never seen: but a respectable engraving from it decorates the present volume; and we can easily conceive that the rich and deep shadows and reflections, the play and mixture of the solar and prismatic lights, would produce an effect at once original and enchanting. Mr. F. is quoted in the present volume, as delivering a high eulogium on Romney's talents for the 'sublime and terrible'; as referring to the cartoons of Atossa's dream, and the appearance of the Ghost of Darius, in support of it. How far the praise in these particular instances is merited, as we have never seen the pictures, we are not qualified to pronounce; but, judging from what we have seen, we should feel some hesitation in regarding Mr. F.'s opinion as decisive. The Cassandra, one of the sublimest subjects that a painter could choose, Romney has most completely misconceived. In the attitude and position of the figure, there is nothing of supernatural agitation; the expression of the countenance is that of simple astonishment; and possesses not a trace of inspiration, or any of those deep workings and ghastly visions of the prophetic

Romney's talent for composition was limited: he seldom succeeded in grouping more than three figures; but of his skill in the management of this number, his *Infant Shakespeare*, neatly but feebly engraved in the work before us, is an admirable instance. Mr. Hayley has estimated this truly Correggionesque production very justly, notwithstanding he has ushered in his criticism with a little needless magnificence.

Were I required to declare what particular picture among the finished works of Romney, I regard as the most excellent, I should say, without hesitation, his *Infant Shakespeare* nursed by Tragedy and Comedy. Romney in this performance has rivalled the tenderness of pencil, and the graceful sweetness of expression, that he greatly admired in his favourite Correggio.

Romney was a more than ordinary master of expression, though the single heads, given as embellishments to the present work, are not well selected, if meant as illustrations of his skill in this branch of his art. We have already censured the head of Cassandra; the character of the Saviour's countenance is, no doubt, designed for calm and dignified self-possession, but to us it expresses nothing but vacuity and nonchalance. In the head of Miranda, there is great want of terseness in the markings of the features; it might represent extremely well a stage songstress enacting Crazy Jane; but certainly is not the lovely, sympathetic, and interesting daughter of Prospero.

rt. IV. *The Modern Preceptor*; or, a general Course of Education: containing introductory Treatises on Language, Arithmetic, Book-keeping, Algebra, Geometry, Geography, Astronomy, Chronology, Navigation, Drawing, Painting, &c. Agriculture, Geology, Moral Philosophy. For the Use of Schools, illustrated with Plates and Maps. By John Dougall. 2 vols. 8vo. pp. viii. 1094. plates and maps 26. Price 1l. 4s. Vernor, Hood, and Co. 1810.

AMONG the numerous books which obtain an extensive circulation in virtue of their *title*, whether they deserve it or not, we are frequently called to notice those which are intended to gratify the desires of a multitudinous class in this country, who wish to possess a library in a single work. These comprehensive performances are as diversified as the tastes and capabilities of their admirers. The humblest sort of literary readers, perhaps, are the shepherds in some of our grazing counties, who are accustomed to beguile the time sometimes by piping to their flocks, and sometimes, quietly seated under a hawthorn-bush, by digesting fragments of intelligence out of "The Young Man's best Companion." The master of a village charity school gives all the encouragement in his power to a similar passion for literature, when

he presents to a favourite *élève*, on the completion of his scholastic studies, "Fenning's Book of Knowledge," or "Inglis's School of Arts." Then comes the rural carpenter or bricklayer, risen, towards the close of a life of honest industry, into a kind of architect, who wishes to set off his eldest son well in the same pursuit; and who, recollecting the labour and difficulty with which he 'cut through rocks,' to obtain his own scanty pittance of knowledge, resolves to point out to his hopeful offspring an easier path to more abundant treasures, and therefore, after a suitable display of hortatory eloquence, gives him one of those encyclopædal pantological storehouses of information, with which the present age is beyond all former precedent so liberally favoured. Other tastes are gratified by corresponding modifications of title or price; but still, in a very great proportion of those who neither estimate reading as a part of their professional vocation, nor read for mere amusement, the grand inducement to purchase, is the desire of possessing, in what the purchaser may deem a moderate compass, a fund of information on every topic which is conceived to be worth knowing.

With a reference to this prevalent disposition, and with a desire of directing it into the most useful channel, Robert Dodsley published, in 1748, his "Preceptor, or General Course of Education,"—comprising the subjects of reading, speaking, and writing letters; arithmetic, geometry, mechanics, architecture; geography and astronomy; chronology; history; rhetoric and poetry; drawing; logic; natural history; ethics; trade and commerce; laws and government; human life and manners. Sixty years ago this course included, with the exception of classical learning, almost every thing essential in a system of polite education. The various parts were executed with great accuracy, judgement, and taste, some of them, indeed, being drawn up by Johnson and Burke, so that Dodsley's Preceptor soon became a kind of text-book, and its treatises were introduced—as the best that could be found for such a purpose—under their respective heads into several Encyclopædias; and long before puffing and thrusting were into circulation had grown into a system, eight large editions of this respectable performance were sold.

With such a prototype before him, and against such a competitor for utility and fame, Mr. Dougall presents himself to public notice. In general, however, when the subjects are the same, we decidedly give the preference to the method pursued in the original work;—for Mr. Dougall, it should be observed, professes to have 'compiled his treatises anew for the present purpose', with the exception of the excellent system of *Moral Philosophy*, which is acknowledged to be

tracted from the earlier Preceptor. We prefer, too, Dodsley's selection of subjects; though, in our opinion, even his work is open to some objections. Both the editors seem to have quite mistaken the purpose for which such performances are fitted. Instead of being, 'designed for the higher classes in schools', they are unfit not only for the 'higher' classes, but for *any* class in such seminaries. The method of treating the subjects is commonly verbose, minute, and circumstantial: and while the rules, theorems, or facts, are much too few, the illustrations are by far too redundant and prolix to be advantageously employed where the pupil has the benefit of a living preceptor. When every difficulty can be explained, every adequate illustration supplied, every thing that perfects the theory or facilitates the practice suggested, *viva voce*, as the varying capacities of pupils may render necessary—such interruptions to the regular progress, will always be found intolerably irksome and impertinent. What master of a school would put into the hands of his scholars a treatise on arithmetic, in which two pages are employed to develop the operation of adding up a bill-of-parcels of seven articles? Such, notwithstanding, is the space allotted to an example of this sort in Mr. Dougall's Preceptor: and many other subjects equally interesting, are despatched with similar conciseness. Without regarding, however, the wordiness of these preceptors, we are quite satisfied that such multifarious collections are much less suited to school-boys, than to young men after they have quitted the seminaries at which they have been instructed. It would then, obviously, be desirable for them to possess a work of portable size, and uniformly perspicuous and accurate in its style and statements; in which they should find correct outlines of systems, hypotheses, and theories, and copious summaries of precepts, maxims, propositions, and facts; which should in short comprehend the substance of a liberal education, remind them of what they had derived from a living preceptor, and refresh their memories by a cursory perusal, when otherwise the essential parts of the truths they had been taught might be imperfectly recollected or entirely forgotten. According to this notion of "Modern Preceptor" intended for *general* use, although we could willingly dispense with a treatise on navigation, yet we could not be perfectly satisfied if it did not comprize, besides the topics introduced by Mr. Dougall, at least those of chemistry, electricity, magnetism, mechanics, hydrostatics, optics, philosophy, notation and general principles of music, zoology, laws and government. These are subjects, of which it is now expected that almost all persons, above the lowest class of artisans, should have some knowledge: they form

substantial branches of every liberal plan of education, ought doubtless to be recollected when that active life commences, to which education can only be considered as preparatory.

It is time, however, to pay some attention to the quality of the Preceptor with which we are furnished by Mr. Dougall. The work commences with an Introduction of 42 pages in which are described the objects of education, the departments of knowledge which it ought to include, the relative advantages of public and private education, the modifications of practice necessary in educating males and females, &c. The disquisition is sensible, and moderately correct in point of general sentiment. We were pleased, in particular, to find the author speaking of *novels* in the following terms :

‘ Were it possible that any advice could have so much influence we would strive to persuade our countrywomen and countrymen to banish from among them the modern tribe of *Novelists*, the propagators of *false taste, false feeling, and false morality*, with no less determined severity than that with which Plato excluded the poets from his ideal republic, or that with which the converts to Christianity mentioned in the Acts of the Apostles, condemned their magical volumes to the flames. Unhappily, novels and plays are *almost the species of reading, in which the young people of the present age take light*; and nothing has contributed more effectually to bring on the dissipation and dissoluteness of manners, which so much prevail among all classes of the community.” Vol. I. p. 27.

The first chapter, in three divisions, relates to Language. The author's remarks on the origin and nature of different languages are very meagre and superficial: several of the conjectures respecting the invention of alphabets, characters being faithfully recorded, while the hypothesis plausibly maintained by Gilbert Wakefield, Dr. Adam Clarke, and some others,—that they were communicated by the vine Being to Moses at Mount Horeb—is passed over with little notice. The treatise on English Grammar, however, we readily acknowledge, is one of the best we ever read; and with peculiar pleasure that we assign to Mr. Dougall the full measure of merit due to him on this point. It is not every one who could compose so excellent a treatise; nor is it every one, who, like Mr. Dougall, would transcribe it *verbatim*, with the omission of some of the notes, from *Bishop Lowth's Grammar*, and this without the faintest shadow of an acknowledgment!

We know not whether our author has been equally scrupulous with regard to the arithmetic and book-keeping, or whether they are *bona fide* of his own production. We incline towards the latter supposition; and are therefore sorry we

not commend this part so highly as the treatise on grammar. Many of the rules of arithmetic are entirely omitted; and those which are retained are very clumsily taught. Thus, the division of 323*l.* 7*s.* 9 $\frac{3}{4}$ *d.* by 9, which every school-boy would effect in a single line, is made by Mr. Dougall to fill a page; and most of the other arithmetical operations are performed with equal brevity. The book-keeping contains short systems according to *single* and *double* entry, succeeded by brief remarks on bills of exchange.

The introduction to Algebra is compiled, we presume, by one who knows very little of the subject; on which account we find the less reason to regret that it does not embrace rules for the management of algebraic fractions, or surds, or progressions, or series, or proceed higher than quadratic equations. It contains, notwithstanding, several discoveries that are highly splendid and ingenious:—such as that $6x - 9x = 3x$; $4 \times 4 = 16 + 8 = 6 \times 4$; $z = z - 9$, &c. &c.; (see pp. 334, 45, &c.)—and in consideration of these valuable improvements in the doctrine of proportion, our author may be safely indulged in the ‘hope that his instructions will be found of considerable utility.’

Under the head of Geometry, we are told that ‘ $\sqrt{A^2}$ is the square root of A , and $\sqrt{a+m^3}$ means the cube root of the sum of the quantities a and m .’ The propositions in this treatise amount only to 41, of which rather more than half are *theorems*, the rest *problems*. Such a limited number cannot possibly comprize half that are useful.

The Trigonometry is dilated as unnaturally as the Geometry is compressed; yet the treatise is confined to *plane* trigonometry. The cases are divided into eight; four being appropriated to right angled triangles, and four to oblique ones. Has Mr. Dougall yet to learn, that the whole of plane trigonometry and indeed of rectilineal polygonometry, so far as it is determinable, may be comprized distinctly in *three* cases only? After all, notwithstanding the minuteness of his subdivision, Mr. D. takes no notice of the ambiguity in the case when two sides and an angle opposite to one of them are the given parts.

‘Practical Geometry,’ (by which our author means ‘the mensuration’ of heights and distances by plane trigonometry’) and the mensuration of superficies and solids, we find despatched in a manner very imperfect and unsatisfactory. Some of the most useful rules and tables are omitted; as, the short rules for ellipses and for the area of a triangle when the sides are given; the compendious rules for the solidity of pyramidal frustums, the tables for the areas of regular polygons, &c.

The treatise on land-surveying, is equally defective, and

equally distant from the most approved practices of modern surveyors. Some instruments of great utility are not described or even mentioned; and nothing but the grossest operations are adverted to: yet the author must treat his readers with a description of the chain employed by the late General Roy, in ascertaining the distances between the meridians of Greenwich and Paris! This description we had intended to transcribe, but on a close inspection we find it is nearly unintelligible.

Mr. Dougall's second volume commences with an introduction to Geography, occupying 212 pages; of which, on the whole, we are inclined to speak more favourably than of anything which precedes it. If the discovery we have made relative to the English grammar had not occasioned a little scepticism, as to the originality of any portion of the publication before us, we should say that Mr. D. seems better qualified to write on the subject of geography, than on any other he has thought proper to discuss. In this system of geography, the descriptive part, which is as usual divided into four grand divisions, is preceded by observations on the shape and dimensions of the earth, definitions of the principal lines and circles referred to by geographers, definitions of geographical terms, such as isthmus, peninsula, &c., remarks on the nature of tides, winds, &c., tables of the heights of mountains and of the latitudes and longitudes of places. The table of the heights of mountains, seems, on the whole, pretty accurate. The highest mountains in England, are Whinny, 4052 feet; Ingleborough, 3987; Pennygant, 3930; Crook Fell, 3839; Skiddaw, 3380; Snowdon, 3450; Mount Bletch, 3465; Pendlehill, 3411; Helvellyn, 3324. In Scotland, the highest mountain is Ben Nevis, 4387 feet. In Ireland, the highest is Slieve Donard, 3150. In France, Puy de Sansy, 6300 feet. In the Pyrenees, Mont Perdu, 11000. In the Alps, Mont Blanc, 15662. In Italy, Monte Velino, 8300. In the Tyrol, Glochner, 12130. In Germany, Lomnitz, of the Carpathian mountains, 8640. In Norway, Swuk, 9000. In Sicily, Ætna, 10700. In Iceland, Hecla, 5000. In Russia, Panda, 4512. In the Canary Islands, Peak Teneriffe, 11424. In North America, White Mountain, 4000. In Jamaica, Blue Mountains, 7431. In South America, Chimborazo, 20608, the highest known; Cotopaxa, 18600; Tunguragar, 16170; Corazon, 15808; Pichinca, 15552.

Mr. Dougall states that the greatest depth of the sea, 'which has ever been measured is 5346 feet; and its mean depth has been calculated at about 13000 feet:' but he has neglected the remarkable and well authenticated circumstance, that the Caspian sea is 306 feet lower than the level of the surface of the main ocean; nor recorded the curious observations of Schroeter on the comparative heights of the mountains on

earth, moon, and Venus. Instead of this, he has found that the moon which is about 39 times smaller than the earth, is oppressed with mountains more than 4000 toises high, (Chimborazo, by the way, is not much higher than 3000); and that Venus itself, the fairest of the planets, which is less than the earth by a ninth, is actually troubled with protuberances of 28000 toises!

The table of terrestrial longitudes and latitudes given in this work, is tolerably extensive; but we fear it is not very accurate. Amsterdam, for instance, is placed, by Mr. Dougall, in lat. $52^{\circ} 21' 56''$ N., lon. $4^{\circ} 50' 30''$ E; whereas in Dr. Maskelyne's Requisite Tables, the latitude is $52^{\circ} 22' 45''$ N., lon. $4^{\circ} 45' 30''$ E.—the difference in longitude between the two tables being 5 minutes. Thus also, Berlin in Mr. Dougall's tables is in lat. $52^{\circ} 31' 30''$ N., lon. $13^{\circ} 23'$ E.; in the R. T. the lat. is $52^{\circ} 32' 30''$ N., and the lon. $13^{\circ} 26' 5''$ E. Cadiz, in the Modern Preceptor, lat. $36^{\circ} 31'$ N., lon. $6^{\circ} 17' 35''$ W.; in R. T. lat. $36^{\circ} 31' 7''$ N. lon. $6^{\circ} 11' 50''$ W. Eddystone Lighthouse, in Dougall, lat. $50^{\circ} 10' 55''$ N. lon. $4^{\circ} 15' 11''$ W.; in R. T. lat. $50^{\circ} 8'$ N., lon. $4^{\circ} 24'$ W. Hague, in Dougall, lat. $52^{\circ} 3' 13''$ N., lon. $4^{\circ} 16' 25''$ E.; in R. T. lat. $52^{\circ} 4' 10''$ N. lon. $4^{\circ} 17' 30''$ E. Lizard, in Dougall, lat. $49^{\circ} 57' 56''$ N., lon. $5^{\circ} 11' 18''$ W. in R. T. lat. $49^{\circ} 57' 30''$ N. lon. $5^{\circ} 5'$ W. Assuming as we do the superior accuracy of the Requisite Tables, it will be found that the positions of the above-mentioned places, as given by Mr. Dougall, vary from 5 to 7 miles from the truth! and as these places were examined at random, we have no particular reason for supposing that the remainder of the table is more correct.

Our author has taken some pains to incorporate in their proper places, the results of the most careful estimates of the population of different countries and towns. Some of these, we doubt not, will prove interesting to many of our readers. We shall begin with England and Wales, the population of which jointly is stated at 8,876,980, and the acres of land on the surface at 37,909,455.

The following is a statement of some of the principal towns of England, arranged according to their population in 1800. London, 64,845 Inhabitants. Manchester, 84,000. Liverpool, 77,653. Birmingham, 73,670. Bristol, 63,645. Leeds, 53,162. Sheffield, 45,000. Plymouth, &c., 43,194. Norwich, 36,854. Portsmouth, &c. 32,166. Bath, 32,000. York, 30,032. Hull, 29,516. Nottingham, 28,861. Newcastle (Northd.), 28,366. Exeter, 17,398. Leicester, 16,953. Coventry, 16,034. Chester, 15,052. Dover, 14,845. Yarmouth (Norfolk), 14,845. Shrewsbury, 14,739. Sunderland, 12,412. Oxford, 11,694. Colchester, 11,520. Worcester, 11,352. Ipswich, 11,277. Derby, 10,832. Carlisle, 10,221. Lynn, 10,096. Cambridge, 10,087. Rippon, 9,032. Lancaster, 9,030. Canterbury, 9,000. Southampton,

7,913. Salisbury, 7,668. Gloucester, 7,579. Durham, 7,530. The coln, 7,398. Northampton, 7,000. Hereford, 6,828. Winchester, 5,826. In the year 1700 the whole population of England and Wales was estimated at 5,512,900, and in 1750 at 6,523,000; the population of London in 1700 was 674,350, and in 1750 only 676,000. proofs, even after due allowance is made for the imperfection of the enumerations, of the great increase of the population of England and the capital.' Vol. II. pp. 55—6—7.

Since the census of 1800 was taken, the population of some of the larger towns is increased still farther: thus Manchester is now estimated to contain 90,000 inhabitants, and Liverpool more than 100,000. Norwich, on the contrary, has diminished; its present number of inhabitants being about 34,000, while in 1770 they exceeded 64,000.

Scotland contained 1,607,760 inhabitants at the beginning of the present century.

'The following Table contains a statement of some of the principal towns in Scotland, arranged according to their population in 1808. Edinburgh, 82,560. Glasgow, 77,385. Paisley, 31,179. Dundee, 26,084. Aberdeen, 17,797. Greenock, 17,458. Perth, 14,878. Mainfermline, 9,980. Falkirk, 8,838. Inverness, 8,732. Kilmarnock, 8,543. Montrose, 7,974. Dumfries, 7,288. Campbeltown, 7,093. Hamilton, 5,908. Ayr, 5,492. Brechin, 5,466. Stirling, 5,256. Rothes, 5,231. Alloa, 5,214. Forfar, 5,165. Aberbrothick, 4,943. Larbert, 4,692. Irvine, 4,584. Cupar (Fife) 4,463. Elgin, 4,345. Stirling, 4,203. Kelso, 4,196. Haddington, 4,049. Dunbar, 3,951. Edinburgh, 3,834. Linlithgow, 3,594. Banff, 3,571. Kirkcaldy, 3,248. Dundee, 3,057. Kirkwall in Orkney isles, 2,621. Lerwick in Shetland isles, 2,000. The population of Scotland has been progressively increasing for many years past; thus the county of Fife already mentioned, which in 1755 possessed 93,743 inhabitants, in the year 1755, contained only 81,000, indicating an augmentation of 12,743 persons. In the same year, the inhabitants of Edinburgh were computed to be 57,195, but in 1808 they amounted to 82,560, and in this year (1808) they are estimated at upwards of 90,000. Glasgow, which in 1707, when the union took place between England and Scotland, contained only 14,000 people, in 1791 contained 41,777; and in 1806 the inhabitants were computed to be 86,630, having more than doubled in fifteen years.' Vol. II. 67—8.

'The population of Ireland has been very variously stated, some authors allowing only three millions and a half, whilst a late well-informed writer estimates the number of inhabitants in 1804, to be nearly five millions and a half. The following list contains an estimate of the population of some of the principal towns. Dublin, 170,000. Cork, 80,000. Limerick, 50,000. Waterford, 35,000. Belfast, 20,000. Kilkenny, 16,000. Dundalk, 15,000. Galway, 12,000. Wexford, 9,000. Drogheda, 8,000.' Vol. II. p. 80.

'Five-and-twenty years ago, in the best days of the monarchy, Ireland was reckoned to contain about 100,000 inhabitants less than London, but by an enumeration made in 1803, the population was found to be only 547,756.' Vol. II. p. 115.

The inhabitants of Spain are estimated at between 11 and 12 millions. Madrid, the capital, contains about 165,000.

Toledo, once the chief town of the country, but now much decayed, is romantically seated on a rock, nearly surrounded by the river, and contains about 25,000 people. Barcelona, a rich trading port on the Mediterranean, contains 100,000 inhabitants; Saragossa, on the Ebro, about 40,000; Valencia, delightfully situated near the Mediterranean, contains about 70,000; Grenada, celebrated for the remains of Moorish magnificence, has a population of 80,000; Seville, an ancient city, contains about the same number; Cadiz, the grand rendezvous of traders from all quarters, as well as the chief station of the navy, containing 70,000 people, is singularly situated at the extremity of a long sandy neck, inclosing one of the most commodious havens in Europe; Malaga, noted for the wines which grow in its neighbourhood, possesses a population of 40,000.' Vol. II. p. 135.

Speaking of the United States of America, the author says:

According to a numeration made in 1801, the population of the several United States, including the slaves, who are chiefly to be found in the southern states, was as appears in the following Table. District of Maine, 151,719. Vermont, 154,465. New Hampshire, 183,858. Massachusetts, 422,845. Rhode Island, 69,122. Connecticut, 251,002. New York, 586,203. New Jersey, 211,149. Pennsylvania, 602,365. Delaware, 64,273. Maryland, 349,692. Virginia, 886,149. Kentucky, 1,960. North Carolina, 478,103. South Carolina, 345,491. Georgia, 1,684. Tennessee, 105,602. Ohio, 45,365. Total, 5,291,047. The idea of the rapid increase of the population of the United States may be formed by comparing this total with that of 1791, which amounted only to 3,925,253, the augmentation in ten years exceeding one third of the number in 1791. In 1801, the number of slaves in the whole Union was calculated to be 894,452.' Vol. II. pp. 197—8.

Mr. Dougall's chapters on Astronomy and Chronology, are mere outline sketches, very barren of useful information, drawn in a manner extremely unscientific, and not at all commensurate with the present state of those interesting departments of knowledge. Had our author taken the Chronology and Geography from Dodsley's Preceptor, simply throwing them out of dialogue form, this part of his performance would have been more valuable. The treatise on Navigation is necessarily superficial and imperfect: for having omitted spherical trigonometry, Mr. Dougall cannot be supposed to treat of great circle sailing, or to solve any of the important problems of practical astronomy. Our author would have shewn his prudence in suppressing this chapter entirely.

The chapter on Drawing, Painting, &c. is in great measure given in Dodsley's Preceptor, 'only adapted,' as Mr. Dougall expresses it, 'to the present state of knowledge.' This adaptation to present circumstances is rather curious. Dougall seems to be favoured with peculiar talents for the

employment; and we shall beg leave to do some sort of tice to them by introducing a few specimens: In Dods Preceptor, the 5th direction respecting *Drapery* is as follows:—"Folds in general should be large, and as few as possible. However, they must be greater or less according to the quantity or quality of the stuffs of which the drapery is supplied to be made. The quality of the persons is also considered in the drapery. If they are magistrates they are to be large and ample; if country clowns or slaves they are to be coarse and short; if ladies or nymphs, light and soft. But all this was said 60 years ago:—observe now, the singularity with which our author 'adapts it to the present state of knowledge' in the department of drapery.

'5. In general, folds should be as large as possible, and in number: adapting them however to the nature of the stuff of which the drapery consists, and also to the rank and condition of the person meant to be represented; if they are magistrates or philosophers, the drapery ought to be large and ample; if peasants or slaves, coarse and short; if ladies or nymphs, light, soft, and airy.' Vol. II. p. 342.

If Mr. Dougall finds in Dodsley, "The passions, says Brun, are motions of the soul," he skilfully improves it: "the passions are, to use customary language, motions of the soul." If Dodsley transcribes "a short moral account of them from Dr. Watts," our author infers, without loss of time, that a 'short account of them drawn from the writings of Dr. Watts' (which he has probably never read) 'must be useful to the young artist.' If Dodsley has it, "the head, says Mr. Depiles, contributes more to the expression of the passions, than all the other parts of the body put together;" Dougall is sure to say 'the head, it has been observed, and so on, copying faithfully every sentiment, and every expression, yet carefully abstaining from a single acknowledgment. Mr. Dougall, however, has omitted the useful sketches of flowers and landscapes given by his predecessor; while, on the other hand, he presents the reader with some precepts relative to perspective and painting, as well as the following account of the principal kinds of engraving.

'Engraving is executed on various substances, metals, stone, glass: that on plates of copper is generally understood, when engraving is mentioned. This consists in forming concave lines, on a surface of copper, conformably to some delineated figure or design, by means of either a sharp-cutting tool, or of some corrosive solvent liquid, so as to render the plate capable, when charged with any coloured fluid, of imparting by pressure an exact representation of the figure or design to paper or other proper substance.

'Of engraving there are many varieties, such as the following,

'1. Engraving in strokes with a sharp pointed tool; the copper being first covered with a composition or ground, and the strokes

wards corroded with aquafortis; this is termed *etching*. The ground is composed in different ways, but commonly of pure wax, mastic, bitumen and amber; these substances are reduced to powder and melted over a slow fire, they are then poured into water to consolidate, and made into balls for use. When the ground is to be applied, the copper-plate is heated, but so as not to be smoked; a ball of the composition is rolled up in a piece of thin silk is then rubbed over it, observing that the composition be as equally thick as possible in every part of the plate. The ground is next smoked by holding it over a lamp; and when the plate is cold, the outlines of the print or drawing may be traced on the ground. These outlines are obtained by applying on the ground the back of the print, &c., previously rubbed over with red chalk, flake white, or blacklead in powder or any other substance that will readily yield a legible mark; then with a blunt needle trace lightly all the outlines, the shadows, &c. &c. of the drawing. When this operation is finished the drawing is removed, and the plate is ready for etching, which is performed by tools nearly resembling sewing needles, but stronger, and inserted into handles, the points being of various sorts for the different parts of the work. With these tools the etcher, following the outlines he has traced, penetrates through the ground to the copper, making the strokes stronger or fainter conformably to the lines in the original drawing or print. When the etching is finished a border of soft wax is raised all round the work in the plate about an inch in height, and some aquafortis mixed with water is gently poured on the plate, when it will soon begin to corrode the copper in the strokes made through the ground. When the corrosion is sufficient for *biting*, as it is termed, is supposed to be sufficient on the fainter parts, the aquafortis is poured off and the plate washed with water and dried; that part of the ground being scraped away the copper may be examined. When the fainter parts of the work are sufficiently bitten, they are stopped up with a proper varnish, and the aquafortis is again applied to excavate the remaining stronger parts of the etching. By heating the plate, the border and ground are easily removed, the plate cleaned, and any defects supplied by means of a graving tool.

2. Engraving in strokes with the graver alone, unassisted by aquafortis. In this species of engraving the design is traced with the dry point, (which is a sharp tool,) upon the plate, and the strokes are cut in the copper by the graver: this is generally called engraving with the tool and dry point only.

3. In strokes, but which are first etched with aquafortis, and then finished with the graver, by which the two former methods are united. This mode is the most commonly practised, and has also the best effect.

4. In dots without strokes, which are performed with the point upon a wax or ground, and then bitten in with aquafortis as in etching; these dots are afterwards softened and harmonized by means of the graver making small additional dots between them. This mode is sometimes executed with the graver alone, in the carnations and other finer parts of portraits.

5. In dots which, like the foregoing, are first etched, and afterwards harmonized with the dry point assisted by a little hammer, in-

stead of the graver, for which reason it is termed *opus mallei*, hammer-work; but this method is now nearly exploded.

‘ 6. In *mezzotinto*, which is performed by covering the plate with strong dark ground or deep shade, by means of a toothed tool, corroding the dots with aquafortis. The parts which are to be are then rendered more or less smooth by the scraper, according to degrees of illumination they are to represent.

‘ 7. In *aquatinta*, a mode of engraving lately invented, but now brought to great perfection in this country: in this the outline is first etched and afterwards the copper is corroded in such a manner, that an impression from it exhibits the appearance of a colour or tint laid on paper itself, or of a drawing in Indian ink. This is accomplished in various ways, by covering the copper with some substance which assumes a granulated form, thus preventing the acid from acting on the copper in the places where its grains adhere to the plate; and consequently the copper is but partially corroded. The more minute are the particles of the grain, the more nearly will the impression resemble a drawing of Indian ink; but the larger the particles are, the more distinct will be the granulation.

‘ 8. Engraving on wood is performed with one block, or with several. When one block of wood is used, the design is traced on it with a pen, and those parts corresponding to the lights or whites of the design are carefully hollowed out; the letter-press printers afterwards employ this block in the same way as they do the types in printing a book. When two, three, or more blocks of wood are employed, the first has the outline cut upon it, the second contains the darkest shadows, the third the shadows terminating on the lights: these are used in succession, each print receiving an impression from one block. This mode of engraving was designed to represent the drawings of the old masters of painting.

‘ Of all the foregoing modes of engraving, the most antient is on wood, or rather the earliest impressions on paper were taken from carved wooden blocks. For this invention the world is probably indebted to the makers of playing-cards, who practised the art in Germany at the beginning of the 15th century; the earliest date of any woodcut is 1423. Germany also had the merit of producing the first engraving from engraved copper about the year 1450; the earliest date, however, is only in 1461.’ Vol. II. pp. 378—381.

There is one particular connected with the plates accompanying this and most other treatises on drawing, which to us appears strongly reprehensible; and against which therefore we shall here enter our formal protest, though at the great risk of being called gothic, and tasteless, and puritanical and over-righteous. We alluded to the large, whole-length naked figures of Herculeses, Apollos, Venuses, &c. employed as specimens for the pupil to copy. To us these subjects appears scarcely compatible with the purity of mind if indeed with the existence, of that purity of mind and genuine delicacy, which are confessedly the brightest ornaments of youth: and we can assign no reason why the practice

not been strongly and repeatedly objected to, except the difficulty of arguing or even stating the objection, without some offence against the very principle on which it is made.

We are as anxious as Mr. Dougall, that young ladies should be taught to draw, at least such of them as have a natural turn for the art; and we therefore regret the more, that we know of no book of instructions, which they could look even cursorily through, without having their faces "rosy'd over with the virgin crimson of modesty," and which they could ever sit down to *study*, without having previously contrived how to hide it easily, if a friend should accidentally enter the room.

Representations which are injurious to mental delicacy, can never be proper subjects of imitation for a youthful, and more specially for a female pencil. There does not appear, indeed, the sufficient reason why so objectionable a branch of the art should be so indiscriminately studied by the unprofessional scholar; and instances are not wanting, in which the scientific artist has been drawn aside to neglect propriety of treatment, and truth of representation—to sacrifice in short all the finer beauties and chaster graces of painting, merely for the purpose of flattering the passion for nudity, and indulging in ostentatious and unseemly display of anatomical skill. It is not necessary to our present purpose, to mention the baneful effects which *drawing from the life* at the Royal Academy but too well known to produce on the character of students general.

We do not mean, by the preceding remarks, to attach any peculiar blame to Mr. Dougall, who without reflection, perhaps, is given into a received custom. Our animadversions are directed at the practice itself, which, from mature consideration, we are satisfied is a needless and pernicious one; and which, as far as lies in our power, we would gladly contribute to abolish.

With respect to the remaining treatises, that on Architecture (or Agriculture, to borrow a various reading of the title page), as it extends to the prodigious length of ten pages, may naturally be expected to discuss the subject on a scale uncommonly comprehensive, and in a manner particularly satisfactory. The chapter on Geology, however, contains some useful information, although not delivered in the most received nomenclature; our author being indeed so far behind-hand in his chemistry, as to remain unadvised even of the number of the metals. The Moral Philosophy, taken with acknowledgement from Dodsley's book, contains so much to admire and so much to blame,—is so classical in its style, and so confused in its metaphysics—that we should be induced to give it a close examination, had we not already exceeded our appropriate limits. We

shall, therefore, conclude with a quotation, in which the advantages of the Christian scheme, and its connection with the reality, are ably though briefly traced :

‘ On reviewing this short system of morals, and the motives which support and enforce it, and comparing both with the Christian scheme, what light and vigour do they borrow from thence? How clear and fully does Christianity lay open the connections of our nature, both material and immaterial, and future as well as present! What ample and beautiful detail does it present of the duties we owe to God, to society, and ourselves, promulgated in the most simple, intelligent, and popular manner; divested of every partiality of sect or nation, and adapted to the general state of mankind! With what bright and alluring examples does it illustrate and recommend the practice of the duties; and with what mighty sanction, does it enforce that practice! How strongly does it describe the corruptions of our nature; the deviations of our life from the rule of duty; and the causes of both! How marvellous and benevolent a plan of redemption does it unfold, by which those corruptions may be remedied, and our nature restored from its deviations to transcendent heights of virtue and piety! Finally, what fair and comprehensive prospect does it give us of the administration of God, of which it represents the present state only as a small period, and a period of warfare and trial! How solemn and unbounded are the scenes which it opens beyond it: the resurrection of the dead, the general judgment, the equal distribution of rewards and punishment to the good and bad; and the full completion of divine wisdom and goodness in the final establishment of order, perfection, and happiness!—How glorious then is that scheme of religion, and how worthy of affection, as well as of admiration, which, by making such discoveries, and affording such assistance, has disclosed the unfading fruits and triumphs of virtue, and secured its interests beyond the power of time and chance!’
Vol. II. pp. 575—6.

Art. V. *Select Idylls*; or Pastoral Poems, translated from the German of Salomon Gessner. By George Baker, A. M. Post 8vo. pp. 128. Price 7s. Longman and Co.

THE name of Gessner is well known in this country, not only for a barbarous translation of the Death of Abel, which notwithstanding the piety of the sentiments, and the heart-rending interest of the story, could have made popular in its grotesque English dress. As a writer of pastorals, Gessner has obtained, and justly obtained, a high reputation. In this sheep-walk of poetry he carries his crook more gracefully, and tunes his pipe more sweetly, than any modern Arcadian swain. He is eminent for easy simplicity of style, lively description, delicate sentiment, and a certain elegant morality half-pagan, sometimes “almost Christian.” The present volume contains a translation of some of the author’s best Idylls, originally composed in a free and florid prose, which suits the German language exceedingly well, but can hardly be rendered

tolerable in English. Gessner was so justly conscious wherein the secret of his power lay, that he deliberately adopted the unfettered form of prose, enriched with all the licence and luxuriance of poetry, that he might at all times have full liberty to clothe his thoughts in the exact terms he liked best, without restriction or redundance,—so that they never should be crippled by compression nor enfeebled by expansion, in order to accommodate the metre. But however advantageous this may have been to the author, whose peculiar excellence consisted in an apparently spontaneous felicity of diction, it would not avail his translator in a language that refuses to acknowledge the offspring of an illegitimate union between prose and poetry. We therefore commend Mr. Baker's judgement in choosing the form of verse for these translations; and we think few readers will be displeased with his execution, which, if neither very splendid nor very spirited, is on the whole fluent and respectable. We believe we have seen prose translations of a few of Gessner's Idylls; we can scarcely say that we read them; but we do "remember such things were, and were to most" *nauseous*; for whatever may be thought of our taste for the lovers of Ossian, we prefer sober verse to "drunken prose," on either side of the Tweed.

The subjects of these pastorals are generally very pleasing, and varied as much as the monotony of this kind of poetry will well admit. Of course they are sometimes trifling, and occasionally ludicrous,—even when not intended to be so. In the instance, Mr. Baker has selected a piece, which in the original, and not less in the version, deserves a heavier censure than its puerility alone would provoke. Of this the translator seems conscious; and should his work reach a second edition, he will probably have the good sense to expunge it. We have only room for one specimen; and as connubial love is rarely the theme of poetry, we shall offer an extract from the first Idyll, *the Autumnal Morning*, wherein the amiable poet, under the character of a shepherd, assuredly intended to describe his own domestic happiness. We omit, however, the repetition of the couplet, which is not warranted by the original, and which turns the warm reality of the scene, and the spontaneous expression of natural feeling, into cold, formal, Arcadian cant.

“ But doubly blest is he, who can divide
His heart's best transports with a lovely bride,
Like thee, dear object of my plighted vows,
Whom every virtue, every grace endows.
Since first I wooed thee to the nuptial bower,
Daphne! thy love has sweeten'd every hour.

Our lives, like two soft flutes of equal frame,
 Their airs, their measures, and their notes the same,
 No sounds untrue their harmony destroy,
 And all who hear their music thrill with joy.
 Ne'er did my heart a secret wish disclose
 That thy fond love fulfill'd not as it rose;
 Ne'er did my heart with blissful ardour beat
 But thy glad feeling made the bliss more sweet.
 Grief flies the circle of thy loved embrace
 As clouds of summer to the sun give place;
 Since thou art mine, the gods of peace and love
 Have fixed their temple here, no more to rove:
 Order and neatness smile, and each design
 Prospers, as blest of Heaven, since thou art mine.
 Since Daphne first to Mycon's bower was led
 Content and peace have blest his humble shed.

“From thee all good a twofold charm derives,
 My crops increase, my flock more fairly thrives,
 Blest is my daily toil, and doubly blest
 At day's decline the moments when I rest;
 For then how lovely are thy cares how dear
 Each fond device my weariness to cheer.
 Spring, summer, autumn, now delight me more,
 And winter now has brighter joys in store
 When wildly rears without the twilight storm;
 Within, my little cot with love is warm;
 And while thy side is fondly press'd to mine
 And on thy cheek the blazing embers shine,
 Though raging winds against my casements blow,
 And all the world be one wide waste of snow,
 Possessing thee I feel no wandering thought,
 Feel that without thee all the world were nought.

“Ye dear first pledges of our fond embrace,
 Sweet smiles! where Daphne's growing charms I trace;
 Source of my hopes, my children! as I gaze,
 What transports to my soul your sight conveys.
 'Twas Daphne taught those lips their first caress,
 'Twas Daphne taught those lips their sire to bless:
 What health and joy your blooming cheeks display!
 Your infant ports, how innocently gay!
 Live still the pride of Daphne's youth and mine,
 Live and your smiles shall cheer our life's decline.
 O when at close of day to this loved home
 Tired with the labours of the field I come;
 How swells my bosom at those jocund cries
 Of infant mirth that from my threshold rise!
 How sweet your little strife to lisp my name
 Or climb my knees, some promised treat to claim,
 Perchance of honied cates, or savoury fruit,
 Or tools, that childhood's mimic toils might suit;
 (Such toys your parent's busy hands design
 At noontide while he tends the wandering kine,)

O, then, with rapture kindling at the sight,
To thy loved arms I rush, my soul's delight!
When soon thy kisses from my cheek dispel
Those tears which for parental fondness fell."

'Twas thus the swain his grateful spirit cheer'd
When lo! his love, his Daphne's self, appeared!
Fresh was her cheek and fair, that to the view
Like morning shone, suffused with softest dew.
On either arm a blooming babe she held,
And tears of transport on her eye-lid swell'd:
"O much-loved Mycon (Daphne said and sighed)
Attest my soul's high transport, share its pride:
Look on thy babes and me—our throbbing hearts
Would thank thee for the bliss thy love imparts."

'Ere yet her speech she ended, to his breast
The blushing group enamoured Mycon press'd.
Silence, surpassing every power of speech,
Declared the secret charm that softened each;
And he, whoe'er had seen them as they strove
Embracing and embraced in purest love,
Had felt this truth upon his heart impress'd:
The truly virtuous are the truly blest.'

VI. *The Advantages of Knowledge to the Lower Classes*; a Sermon preached at Hervey-Lane, Leicester, for the Benefit of a Sunday School. By Robert Hall, A. M. 8vo. pp. 26. Price 1s. Button, London; Combe, Leicester; Deighton, Cambridge; James, Bristol; Annis, Norwich. 1810.

HOUGH this is not the most eloquent of the very few sermons that Mr. Hall has published, or the very many extraordinary ones that he has preached, yet it is of such a quality, that the perusal of this alone would be enough to excite wonder and regret that the author should have been contented to content himself with publishing four sermons in ten years. About so long since, the first of these four sermons was received by a large proportion of the religious and of the ingenious part of the public, with a pleasure, which was not to be imparted by its own singular excellence, than by the ardour which it excited, and indeed the pledge into which it was construed, of larger contributions from the same author. Whether he did or did not prosecute that more systematic plan which he then appeared to intimate, and which we are willing to hope some future period will prove him not to have abandoned, the time subsequently elapsed has been amply sufficient, at any rate, for the composition, much at his leisure, of several volumes of sermons. And we cannot without regret reflect on the benefit that has been withheld by the inactivity of such a pen; on the elevation of devotional sen-

timent to which many serious minds would at times have found themselves raised; on the number of instances in which it is possible the unfortunate Christians, who have walled and imprisoned themselves within the most contracted limits of the most contracted theological system, might have been carried away from their enclosure in the talons of genius, in spite of all the struggles and outcries; on the impulse that might have been given to the recumbent intellects of some worthy preachers on the decisive reply which parents, instructors, and friends would have had to any complaints, from intelligent, but too lightly inclined young people, of dulness and common-place in religious books; and on the occasions on which at least momentary silence might have been imposed, both on the pretended faith in religion which can yet cavil or sneer at the evangelical doctrines, and that profaneness or infidelity which makes light of revealed truth altogether. No excuse is derivable from the state of the department of modern sermons for, in truth, though crowded in the most distressing manner in point of number and quantity, it is exceedingly in want of what Mr. H. would have supplied, and therefore, we think *should* have supplied;—unless he conscientiously feared to infringe a charter for this mode of public instruction in the hands of worthy, pious, but perfectly common-place sermon-writers, who, from having preached usefully to the neighbours, conclude their instructions to be indispensably necessary to contemporaries at the distance of a hundred leagues, and to posterity at the distance of a hundred years of the dry calculating executors of each defunct incumbent for part of whose chest of manuscripts the said executors have been told there may be a better market than the soap-and-candle-shop; of elegant classical moralists, differing, however, from Cicero in two things, in having much less energy and in having *subscribed* an evangelical creed; of another set of moralists equally unanimated, less elegant, but more honestly avowing their rejection of that creed; of profane combs, impatient to call a more extensive public, than the which they have addressed by voice, to cheer the courage, and witness the ecclesiastical impunity, with which they can see the most essential doctrines of the institution to which they have solemnly declared their adherence, and of which they enjoy the rewards, or the spoils; and of *petit-maitres*, whose factitious sensibility and flimsy rhetoric would dress theology in the millinery of a fourth-rate modern novel. We cannot think there is any thing that ought to be esteemed sacred in the privileges of this motley company of sermon-makers and sermon-mongers, even if they had attained an exclusive possession of the department; which however they have not.

there existing a small, an extremely small number, of a higher order of sermon-writers, who will be most glad to receive our author as their co-operator and chief.

The subject of his present discourse is not the most favourable for eloquence; since the most effective illustration of it would be by numerous, minute, and in great part homely details, and since the more general ideas to which a short sermon must be nearly confined are inevitably very trite. Scarcely any scope is afforded for the action of great reasoning powers. For what is there to combat? Who, except a person prepared to assert that rain, though a good thing enough for the shrubs and flowers of the parterre, is needless to such ordinary vegetables as grass and corn, will now be found to deny the utility, to the lower classes, of a little portion of that general and that religious knowledge, without which human creatures are savages and pagans? The necessity of knowledge to the virtue and happiness of these classes, has nearly taken its place in the number, happily now not small, of those obvious and universally admitted maxims which have ceased to be subjects of interesting discussion, purely by having become too evident to be controverted. There is, to be sure, a small remnant of advocates of popular barbarism, who would rather see young men wasting their time in idle sports, or both young and old men crowding and swearing round the ring of a boxing match or a bull-baiting, than quietly spending the same hours in reading instructive books. But these advocates are fast dropping off, and the time cannot be far distant when to discourage the communication of knowledge to the people would be thought as stupidly absurd, as to forbid them to plant potatoes. A doctrine, however, so obvious even as this, is sure to gain something by passing through such hands as those of Mr. H., who has confessedly the power, in an eminent degree, of making, if we may so express it, old subjects young again,—of detaining us with complacency on a familiar and worn-out truth, by means of an intellect which, apparently with little labour, often pierces far towards the deepest metaphysic of any subject, and an imagination which can immediately afterwards cover with flowers the place where he had cut his descent. One or two very short extracts will be all the compliment with which we can need to accompany the admonition, that he should not be so sparing of his sermons. In arguing the conduciveness of knowledge to the progress of Christianity, he cites an instructive fact from the primitive Christian history.

With a condescension worthy of its author, this religion offers information to the meanest and most illiterate, but extreme ignorance is not a state of mind favourable to it. The first churches were planted in

cities, (and those the most celebrated and enlightened) drawn neither from the very highest nor the very lowest classes; the former too often the victims of luxury and pride, the latter sunk in extreme stupidity; but from the middle orders, where the largest portion of virtue and good sense has usually resided. In remote villages, its progress was extremely slow, owing unquestionably to that want of mental cultivation which rendered them the last retreats of superstition; insomuch that in the fifth century, the abettors of the ancient idolatry began to be denominated *Pagani*, which properly denotes the inhabitants of the country, in distinction from those who reside in towns. At the reformation, the progress of the reformed faith went hand in hand with the advancement of letters; &c.' p. 10.

While deploring the numerous instances of the inefficacy of religious knowledge, he represents to parents and teachers, in the following terms, that *some* good may, notwithstanding, be presumed, as a general result of judicious religious instruction.

'It is surely desirable to place as many obstacles as possible in the path to ruin; to take care that the image of death shall meet the offender at every turn, that he shall not be able to persist without treading upon briars and scorpions, without forcing his way through obstructions more formidable than he can expect to meet with in a contrary course. If you can enlist the nobler part of his nature under the banners of virtue, set him at war with himself, and subject him to the necessity, should he persevere, of stifling and overcoming whatever is most characteristic of a reasonable creature, you have done what will probably not be unproductive of advantage. If he is at the same time reminded, by his acquaintance with the word of God, of a better state of mind being attainable, a better destiny reserved, provided they are willing and obedient, for the children of men, there is room to hope that *wearied*, to speak in the language of the prophet, *in the greatness of his way*, he will bethink himself of the true refuge, and implore the spirit of grace to aid his weakness, and subdue his corruptions.' p. 20.

A little after he adds,

'Inculcate the obligation, and endeavour to inspire the love of that rectitude, that eternal rectitude which was with God before time began, was embodied in the person of his Son, and in its lower communications, will survive every sublunary change, emerge in the dissolution of all things, and be impressed, in refulgent characters, on the new heavens and the new earth, *in which dwelleth righteousness*.' p. 23.

Art. VII. *A short Treatise on the Passions, illustrative of the Human Mind*
By a Lady. 2 vols. 12mo. pp. 461. Price 6s. Crosby and Co
1810.

WERE we thoroughly satisfied that this treatise was indeed what it professes to be—the genuine production of 'a lady'—our task in reviewing it would be excessively pitiable. But the truth is, we meet with so many and such grievous

violations of all those amiable qualities and retired virtues which are the characteristic attributes of the lovelier sex;—with such indelicacy of sentiment, and such affectation of solemn apophthegmatical gravity,—such boisterous pertness, and insufferable dogmatism;—our lady, in short, strides so tremendously, and speaks in a tone so horribly gruff, that we cannot for a moment allow her to plead the privilege of petticoats; and are persuaded that we should commit a much greater trespass against politeness by admitting so disreputable a plea, than by any castigation we could bestow upon his ladyship's performance. This, we are perfectly aware, is not the first time that a male writer has attempted to eradicate his whiskers, and smuggle himself into critical protection under a borrowed semblance. For our own part, however, with the open hearted Sir Hugh, we have always entertained a sort of instinctive antipathy to a 'oman with a creat plack peard; and think the cudgel of criticism can never fall with such deserved vehemence, as when the 'muffler' is employed to answer the purpose of a disguise. From our fair readers, in particular, we expect an extraordinary share of approbation. Our respect for the feminine character must be high indeed, when we refuse to ascribe this production to their sex, so manifestly to the prejudice of our own.

The author has divided his brief treatise into four parts. 'The first contains general introductory matter, such as leads us to place in order the principles which form the character of man:—The second treats of such passions as shut up and repel:—The third consists of such passions as lead to open the mind, and lead to communication, whether virtuous or not:—The fourth is a summary and result of the whole.' Besides this distinction, into shutting and opening, we are treated with another equally novel and ingenious; and which our author, we imagine, can explain much more to his own satisfaction than to that of any other person. 'The definition which is given of every passion whether sensual or abstemious, means by *sensual* all the giving and receiving propensities, that consist of natural passion, and exclude reason. By *abstemious* is meant all that excludes passion, and admits reason.' Passions that consist of natural passion, and passions that exclude passion! Extremely perspicuous indeed, and admirably adapted to develope 'the character of man!'

This, however, is more professedly the object of the introduction, in which the author 'sits down to reason on men abstractedly, as though he had no concern with them'—'to compare men with each other, never referring them to himself, lest the wounds and bruises of experience should groan through his most philosophical discussions.' The principal helps by

which to judge accurately of mankind are concisely expressed and luminously arranged, under the heads of 'climate, government, religion, food, &c.,' with which, it appears, we 'ought to begin,' and then proceed to 'habits, associations, circumstances, &c.' To render the estimate of human character still more exact, the author has disburthened himself of a cargo of practical directions, after examining which, if we do not see through every man we meet, it is certainly our own fault. Of these, however, we can only stay to specify two. The first is that in which our author exhorts us to 'inquire into the character and customs of a man's father,' as 'much,' it should seem, 'depends thereon.' In the other we are required, when 'scrutinising any character,' to ascertain, among other things, 'whether the person has lived more in town or country.'

The greater part of this invaluable introduction, however, is occupied with a survey of the different pursuits of life and their influence on the mind; and here, notwithstanding our author is 'desirous to premise that it is extremely possible to exercise any profession whatever with spotless honour and uncorrupted feelings, except that perhaps of a hangman'—we confess we think some of his remarks are a little too caustic. Thus 'the church,' he tells us, 'tends to narrow the mind and inflate the heart;' because 'the secret sense of superiority, which poor human nature cannot help imbibing while holding the rod, is a woeful barrier to the first step of wisdom self-knowledge.' In the law, too, 'there is a certain quaintness unfavourable to the manners.' And as for physic—we are really afraid that henceforward it must be thrown to the dogs: for 'of all baleful professions, physic is the most destructive to morality and feeling;—the habitual inhumanity to which *they* must attain to render their shocking routine practicable to them, would wound the feelings of any one except a physician.' Our author speaks of trade with much more indulgence; and in conclusion gives a decided preference to the occupation of a gentleman farmer, as being 'most exempt from vice.'

We now arrive at the 'general matter, such as leads us to place in order the principles which form the character of man.' The chapter on age and youth, preceded by a quotation from 'Theophrastes,' affords we think a strong presumption against this author's womanhood; and is indeed of itself quite sufficient to make a man of her. The very first sentence contains a direct censure on more than three fourths of all the females under the moon. 'Young women are romantic and old women are often insipid; and necessarily from the same cause *weak of mind.*' The proof of this extravagant assertion is extremely elaborate; and whatever be its deficiencies, in other respects

ress displays, we must candidly confess, our author's acquaintance over rich classical literature to very great advantage.

ught The same *vacuity* which renders their early years the prey of pre- circumspect hopes and fond imagination, leaves their advanced years cold ter stand unproductive, when the season is passed when expectation is car laudable and adventure applicable. This must unavoidably happen do where love and vanity are the predominant springs of action, in a n fault of society where the gratification of those *impeti* is left to per- Tonal attractions. That susceptibility which fixes a young woman's are the whole attention on admiration is the source of all her animation.'

Having thus disposed of the sprightliness of young women, our petticoat-Hercules commences a scandalous attack upon our aunts and grandmothers. 'An old woman,' he is pleased to assert, 'is much more *dull* and *vacuous* than an old man;' and he even advances so far as to maintain, that 'there would be little error in an almost *indiscriminate* charge of dulness against old women.' This, however, bad as it is, might possibly be pardoned; but what shall we say to the cruel inuendo about fatulence? Now the conclusion becomes irresistible; now the cloven foot, or rather the boots, cannot be overlooked. If a young woman, does this 'lady' never expect to grow old?— If old already, has she no bowels for herself and her sisters? But it is all a trick; there is no lady in the case; and we can hardly help wishing, for the sake of a salutary warning, that the intruder were turned loose among half a dozen of his ill-fated antiques. He might be assured they would soon give him a lively idea of the fate of the husband of Eurydice; and send his head skimming along the water with an '*impeti*' proportioned to their wrongs.

The chapter on the national character of the English, contains a very important hint to those industrious worthies who live by their wits. 'It would be no bad speculation to go to some watering place; and after figuring away as a brilliant object, pretend to fall into some sudden distress. There is no doubt that every purse in the place would open with magic eagerness; one would electrify another.' The patriots, too, if they have any regard for their *manes*, would do well to consider the following remark very seriously.—'No one, who thoroughly understands the English, would be surprised to hear of their adoring a popular favourite, then destroying his *manes*.' In the chapter on the difference of character between man and woman, we again obtain several glimpses of the beard. Our author indeed professes to stand forward in defence of his fellow ladies, but he does it with such extreme coarseness and delicacy, that we are tolerably certain they will be a good deal more displeased with his panegyric than his invective. In the charming description of woman in the person of Eve

is called 'curious and unnatural;' and the unfortunate poet said to have 'exposed himself more than those who indulge in open abuse.' After all, the offence seems to be nothing more than his having made the female character at once both meek and dignified; qualities which we must still think to be perfectly compatible, notwithstanding the convincing assurance of this ingenious writer, that 'meekness is always meekness.' From what particular class of ladies, his own ideas of the female character seem to be taken, may be better conjectured than expressed. The treatment, however, of which Milton is most right to complain, is not so much in the misrepresentation of his meaning, as in the barbarous attempt on his versification; 'He for valour formed—she for modesty and lowliness!'

The observations on the 'civil relation of woman to government,' are not at all more satisfactory than the preceding. We besides this writer ever thought of comparing women to 'oxen and 'utensils;' or who ever disputed that 'they rank above cats and dogs in being allowed to be amenable to the laws of their country?' The chapter on the influence of rank and character, so far from being the production of a cap and bell-net, would disgrace the declamatory harangue of a sans-lottes. One passage will be quite sufficient as a specimen.

'The higher classes envelope themselves in a mist of superior presumption, conceit and prejudice: which tends to shut out truth from nature, and in causing them to imagine themselves above the rest of creation, *hide* all the real sympathies and data of truth that lie between them and the vulgar, which alone *forms* the basis of all reasoning and true knowledge. They travel in a fog, and pay the costly price of ignorance for their arrogance. They are ignorant that John, who drives the coach in which they loll, has the mind of Pericles and the soul of Alexander, &c.'

After this, we are not in the least surprized to find his ladyship espousing a notion, which has been recently so much amplified and adorned,—that 'it is amongst shopkeepers, petty farmers, &c. that we *would* descend to find real feeling—and affirming that, with these interesting personages, we are not 'made sick with the exotic contumely of the great.'

Under the head of education, our bearded countrywoman has the goodness to inform us, that 'teaching children to believe, however, she means *young* children) to read in the holy scriptures is a flagrant mistake'; and a few pages forward we find him pouring a formidable broadside upon Mrs. Hannah More.

'Mrs. H. More has lately given herself the trouble of compiling a set of notions ridiculously exact and severe on many trifles which are perfectly harmless, and some which are even meritorious. When she talks of restraining girls from employing their fancy in making veils

te poss certainly betrays more of the schoolmistress than the philosopher. Indeed, there is an air of disproportionate gravity throughout, above what the importance of the points upon which she insists will bear, which will never attract converts. Mankind are more deterred than invited by the gravity itself. Her books are likely to sink into the hands of prepresses at seminaries: for they are calculated for no other medium; and even there they will be read with disgust by the young and lively, and forgotten as soon as the task is over.—Virtue lives with the least freedom and ease. *Gayety* is her delight, and nonsense a child loves to play with. But, according to Mrs. More's account, it could take the wings of an eagle to get up to her temple: the claws of a dragon to open the door when one got there: the appetite of a voracious serpent to swallow her food, and the stomach of an ostrich to digest it.

We believe our readers are now qualified to form a pretty correct notion of this author's capabilities as a critic; and we are satisfied they will be quite willing to excuse us, if our subsequent remarks are rather cursory. From so profound a thinker as his ladyship appears to be, very original observations, no doubt, will be expected on such 'passions' as those of pride, arrogance, sullenness, moroseness, gravity, obstinacy, patriotism, humanity, politeness, economy, liberty, candour, good temper, honour, and vivacity. A person who is possessed with the passion of superciliousness, we are told, can comprehend nothing but the laugh of the hyena, and begins and ends with the wolves of the desert.' As for the passion of modesty, it should seem that 'in fact a modest manner seldom or never pleases.'

Modesty is a subdued sense of personal merit, a certain humility of mind. '... People think they like modesty, but the description is all they like; the reality is too clumsy, too awkward, too inanimate.'—'Modesty prevents a man from evincing himself. Emotions are struggling in a mind that he cannot place in order, and which he does not manifest: they become disorder,' [and dreadful catastrophe] 'his wounded physiognomy is a heap of ruins.'

What sort of a lady wrote this? Not less curious and original is the lucubration on love.

To die for love is no proof of tenderness, but of stupidity of mind and obstinacy of temper. You may see people dying for love who have not docility enough to give up a common argument. And *why* do they die? because they have not docility enough to submit to the correction of disappointment.'

As to women, they all wish to marry, because it is the most splendid thing that can happen to them.—If they do not advance in rank they acquire much consequence in the character of a matron, which as matrons they cannot possess. And then the duties of a mistress of a family *develops* and *exercises* all the latent energies of genius of which most of them are possessed.'

The most surprising specimen of originality, however, is the

ingenious criticism on the decapitation of Irene by the
tan Mustapha

‘ There is something in the story which would certainly be too barbarous in a Christian prince, but it is *far* from a brutality of barbarity. It was done in the *true spirit* of a monarch, and a man, who felt his dignity above being tarnished by a woman [tho’ a sneer for you !] And when you reflect that the eastern women without education, and have nothing to recommend them but a fair side, you may not only venture to pardon, but to allow there was something *grand and elegant* in the idea.—’

In perfect conformity to this hypothesis, is this writer’s notion of a battle, as propounded under the ‘ passion’ of Tan

‘ A crowd is a very fine sight; but a battle is the most interesting grand spectacle that earth can ever afford. There all that is human is summed up in the present moment, felt without explanation, comprehended and understood by every one. There numbers call forth solemnity while the heavens stretch over man, and in the presence of thousands of his brethren he seems to appeal to the bosom of his God.—The army of Xerxes was such a sight as the world never saw before or since. The plains are covered, the skies are witnessing, and “ every sod becomes a soldier’s sepulchre.” [Another improvement in the art of fiction.] ‘ Never was there a *line* of more eloquent interest written by the hand of man. *The history of the world is brought to a crisis in this thought.* Man struggles, his brother resists, “ and every sod becomes a soldier’s sepulchre.”

With similar eloquence and discernment we are assured, ‘ the expanse of the ocean would certainly swell the soul with much higher sublimity than all the horses of Arabia.’—But we have already condescended too far; and are really ashamed dwelling any longer on a performance so utterly insignificant and contemptible. From the extract just quoted, one would imagine it to be the production of some half-witted ensign stultified by the perusal of a heap of French and German sentimental novels. That he now and then discovers a little ingenuity we will not deny: it is only, however, in the way of attempting to think; and it would be difficult to descry a thought fully formed in the whole treatise. Of its general merits, except the exception of the unhappy writer, it is impossible to imagine, to entertain two opinions; we will only just allow some sort of consolation, that we should have contented ourselves with a much shorter exposure of his ladyship’s ‘ and vacuous’ performance, had we not perceived, in the very artifice of emasculation, such a dishonourable attempt to stay the proceedings of criticism,—and in the employment of newspaper puffs and advertisements, such diligent efforts to take the public by surprise, and procure for the contraband cargo a premature and very undeserved circulation.

Art. VIII. *Report of the Committee of the African Institution*, read at the general Meeting on the 15th of July, 1807. 8vo. pp. 48. Price 1s. Hatchard. 1807.

Art. IX. *Second Report of the Committee of the African Institution*, read at the annual general Meeting, on the 25th of March, 1808. To which is added a List of Subscribers. 8vo. pp. 58. Price 1s. Hatchard. 1808.

Art. X. *Third Report of the Directors of the African Institution*, read at the annual general Meeting, on the 25th of March, 1809. With a List of Subscribers. 8vo. pp. 64. Price 1s. Hatchard. 1809.

Art. XI. *Fourth Report of the Directors of the African Institution*, read at the annual general Meeting, on the 28th of March, 1810. With a List of Subscribers. 8vo. pp. 120. Price 1s. 6d. Hatchard. 1810.

WHOEVER is the person conscious of having originated the idea of this institution, that person, it may fairly be presumed, can have very few consciousnesses equally justifying; since it is an institution of which he may justly be confident of the permanent existence, and of which the operation must be infallibly beneficial as far as it can be extended, and may probably be at length extended, by at least an indirect influence, to the greater part of the least known and the most despised and oppressed division of the human race. That division has been regarded as so utterly abandoned to moral desolation, that it has been comparatively but little comprehended, excepting with respect to the abolition of its trade in human creatures, within the schemes, or even the speculations, of benevolent projectors: and the references made to it have so ordinarily been those in which European national pride has expressed contempt, or those in which philanthropy has expressed despondency, that our very language seems reluctant to admit such phrases as African civilization, African literature, African science. And it is proper to observe, that the Institution which is prosecuting the designs unfolded in these reports, avoids affronting this *hauteur* of our language. It is not found talking of the African institutions of the classics, or translations of the works of New; nor does it say a word of the future universities, or academies of arts and sciences, or observatories, of Kassina or Ambuctoo. In truth, the whole plan and the whole language is distinguished by an enlightened sobriety. While there is, in the degree, even the most splendid, of African improvement, which the Institution deems it necessary to avow that it places beyond the limits of its remote and ultimate hopes, it does not suffer its attention to be fixed on those magnificent possibilities that may be dimly descried on the shadowy ridge that terminates a slope of extremely gentle ascent, and at-

taining its utmost elevation only at a vast distance. The preparation of means requisite in order to take the very steps with full advantage is quite enough to occupy, for present, the society's best deliberations and exertions. the measures it is judiciously devising as a commencement are not of a nature to operate only to some assignable extent, to supersede themselves therefore by their own success, leave, in process of time, the friends of Africa to the necessity of contriving quite a new system of means for following on the execution of the design: they are calculated to operate onward indefinitely, to admit of numberless modifications according to circumstances, and to coalesce, we trust, with future well-judged projects of a specifically Christian philanthropy.

Most readers will recollect that this institution was formed immediately after the abolition of the slave-trade, for the general object of attempting, for the benefit of the African nations, any thing which could be devised by a combination of the most enlightened understandings, aided, for practical efforts, by whatever pecuniary means might be furnished by individual liberality,—and for the particular one of exercising an extensive vigilance respecting the effectual enforcement of the abolition act, and detecting those attempts at evasion which it was natural to expect would be made, but of which no man had anticipated the ample success and impunity which are now proved to have attended them.—The meeting at which the first of these four reports was read, was in which the institution may be regarded as having taken its complete consistence. That report explains the intentions of the society, and the subsequent ones relate its proceedings thus far. We will attempt a brief abstract of the explanation and the history.

The most essential particulars of the constitution, the objects, and the proposed expedients of the society are conspicuously stated in the form of preliminary and constitutional resolutions. The following resolutions, entered into at a meeting previous to that at which the first report was read, announce the origin and general design of the institution.

‘1. That this meeting is deeply impressed with a sense of the enormity of the wrongs which the natives of Africa have suffered in their intercourse with Europe; and from a desire to repair those wrongs, as well as from general feelings of benevolence, is anxious to adopt such measures as are best calculated to promote their civilization and happiness.

‘2. That the approaching cessation of the slave-trade, hitherto maintained by Great Britain, America, and Denmark, will, in a considerable degree, remove the barrier which has so long obstructed the natural progress of social improvement in Africa; and that the way will be

The p
very f
y, for
ons. I
ence me
le exte
ccess, a
the nee
follow
to open
cations
st, with
ian phil

opened for introducing the comforts and arts of a more civilized state of society.

3. That the happiest effects may be reasonably anticipated from diffusing knowledge, and exciting industry among the inhabitants of Africa, and from obtaining and circulating throughout this country more ample and authentic information concerning the agricultural and commercial faculties of that vast continent, and that through the judicious prosecution of these benevolent endeavours, we may ultimately look forward to the establishment, in the room of that traffic, by which Africa has been so long degraded, of a legitimate and far more extended commerce, beneficial alike to the natives of Africa, and to the manufacturers of Great Britain and Ireland

4. That the present period is eminently fitted for prosecuting these benevolent designs;—since the suspension, during the war, of that large share of the slave-trade, which has commonly been carried on by France, Spain, and Holland, will, when combined with the effect of the Abolition Laws of Great Britain, America, and Denmark, produce nearly the entire cessation of that traffic along a line of coast extending between two and three thousand miles in length, and thereby afford a peculiarly favourable opportunity for giving a new direction to the industry and commerce of Africa.

5. That for these purposes a society be immediately formed, to be called **THE AFRICAN INSTITUTION.**

This Summary of the grand objects, for the promotion of which the Society was forming itself, was followed, at the next meeting, by a plan for its interior constitution and government, together with 'some practical suggestions as to the general nature of the means most expedient to be employed.' These were brought forward by the committee at the same time as the first Report, and the list of practical measures proposed to be adopted will be found to include most of the means which a judicious policy could have selected.

1. To collect and diffuse, throughout this country, accurate information respecting the natural productions of Africa, and, in general, respecting the agricultural and commercial capacities of the African Continent, and the intellectual, moral, and political condition of its inhabitants.

2. 'To promote the instruction of the Africans in letters and useful knowledge, and to cultivate a friendly connexion with the natives of the Continent.

3. 'To endeavour to enlighten the minds of the Africans with respect to their true interests; and to diffuse information among them, respecting the means whereby they may improve the present opportunity of substituting a beneficial commerce in place of the Slave-trade.

4. 'To introduce among the Africans such of the improvements and useful arts of Europe as are suited to their condition.

5. 'To promote the cultivation of the African soil, not only by ex-

citing and directing the industry of the natives, but by furnishing, where it may appear advantageous to do so, useful seeds and plants, and implements of husbandry.

6. 'To introduce among the inhabitants uuseful medical discoveries.

7. 'To obtain a knowledge of the principal languages of Africa, and, as has already been found to be practicable, to reduce them to writing, with a view to facilitate the diffusion of information among the natives of that country.

8. 'To employ suitable agents, and to establish correspondences, shall appear advisable; and to encourage and reward individual enterprise and exertion in promoting any of the purposes of the Institution.'

Even the brief exposition afforded by these extracts is comprehensive, as to convey a clear general idea of the nature of the institution. In the Report accompanying the articles, the whole design is exhibited and defended with a admirable clearness of statement and force of reasoning. It is an excellent example of concise completeness; it raises palpably to the reader's view the essential fibres and summa of the subject, so that in less than an hour he is in possession of the entire shape and *rationale* of a very extensive and diversified scheme. It begins with anticipating the charge of rashness and visionary projecting. To obviate this it is suggested,

'That the most striking changes have often been produced in the characters and fortunes of nations, by means apparently very inadequate. There have been critical opportunities, in which the combined efforts of a few private men, or even the energies of a single mind, have sufficed to effect great revolutions in the opinions, the manners, the laws, the civil condition of a whole people, nay even of a great portion of mankind.' p. 10.

It is true, that such changes have, not seldom, been effected the worse; the powerful minds that have effected many of them having been actuated by mere ambition, or other vicious passions. Yet it may be presumed, that if all the great improvements which at the present time distinguish, or distinguished in past ages distinguished, some of the nations of the world could be traced to their origin, it would be found, in many instances, that those improvements suddenly arose and made a prodigious advance under the genius of some individual of each of these nations; as we know to have been the case in the instances of Cadmus, Manco Capac, Alfred, and others. It is acknowledged that conquest has been the least and most ordinary instrument of civilization; but much has been effected by the gentler operation of commerce, and to Christianity the most powerful of the milder modes of

vilizing barbarians ; and this commerce can be set on foot without the intervention of war, or the concurrence of any extraordinary events or efforts.

* The peaceable enterprizes of individuals, aided by encouragement less important than that which our institution may be able to impart, have often been sufficient to explore the resources, excite the industry, and call forth the commercial faculties, of distant and uncivilized nations. Let it not be supposed then that our association is chargeable with aiming at ends too vast, or too difficult for human efforts to accomplish. If we suppose any thing more arduous than has often been effected before, it must be because it is more easy to do good by accident than by design, from the impulse of selfish than of benevolent feelings.' p. 12.

To counteract the discouragement arising from a view of the immense extent of the field of proposed operation, the Committee represent, in terms perhaps rather more sanguine and less modified than they have allowed themselves to employ in any other part of the Report, that if once but a small number of individuals in a country can be induced to adopt improvements which are of a nature to give immediate and practical proof of advantage, their prevalence will rapidly extend on all sides. A happy and wonderful instance in point is doubtless afforded in the fact, here cited in illustration, the quick progress of conviction which had accompanied Dr. Jenner's discovery into all parts of the world. But perhaps this instance will not warrant an inference quite so bold and general as the Committee are willing to draw. The small pox is an evil very dreadful to the imagination of even the most hardy or the most unthinking barbarians ; and vaccination is an expedient infinitely easy, a thing of a moment, involving no pain, no exertion of mind, no careful process of action, no toil, no confinement, no change from accustomed habits. It would be as easy as unnecessary to advert to Russia, China, our immediate neighbours, or even our own country, for numerous proofs of the very slow progress of any improvement which requires the surrender and reversal of any fixed habits, any considerable exercise of the understanding, or any great novelty of manual operation.

The report proceeds to combat, in a very able manner, the objections which will be raised against the design on the ground of the African character, as it has been represented by the enemies of that unfortunate race. Many of these accusers assert the radical nature of the negroes to be such as to doom them to an eternal impossibility of intellectual and moral excellence, and even to forbid their attainment, of the humblest arts and advantages of civilization. The report observes that the judgement, pronounced by the oppressors of the Afri-

cans, is founded on an exaggerated estimate of those very vices which these oppressors themselves have created in them by inflicting the misery and degradation of slavery, a condition in which some of the bad qualities imputed will inevitably be always found; but that even these accusers are, in their testimony, so discordant with one another, and with themselves, as to justify the opinion, even if there were no more direct evidence to rest it on, that the negroes, notwithstanding their debased condition, disclose so many favourable indications as not to leave materials enough, of decidedly bad quality, for false accusers and unjust judges to elaborate into a comprehensive condemnation, without being betrayed, in the attempt, into the grossest inconsistencies and contradictions.

‘ Yet here their testimony has proved to be not a little discordant, so that with a moderate allowance for the ordinary effects of oppression the character of the negro might be vindicated by the admissions or inconsistencies of his enemies.— If he be accused of brutal stupidity by one of these prejudiced witnesses, another, or perhaps the same, taxes him with the most refined dissimulation, and the most ingenious methods of deceit. If the negroes are represented as base and cowardly, they are, in the same volume, exhibited as braving death in its most hideous forms, with more than human fortitude. Insensibility and excessive passion, apathy and enthusiasm, want of natural affection and a fond attachment to their friends, shipmates, and countrymen, are all ascribed to them by the same inconsistent pens. We are told, by almost every colonial writer, that severe coercion is necessary to quicken them to action; yet some of those authorities, and among them the most celebrated advocate of negro slavery in France, ascribe to them an almost preternatural energy. After working for twenty-four hours without remission they will, according to the last mentioned writer, voluntarily travel two or three leagues, spend the whole night in dancing and revelling, and return by day-break to take their share in the most arduous labours of the crop, without any intermediate repose. They will, he assures us, pass an entire week without sleep, and yet go through their accustomed toil with their usual vigour. In short he describes them as possessing bodily qualities far superior to those of other men, and states it as a strong argument for effecting a counter revolution in St. Domingo, that if to such physical powers intellectual culture were added, the negroes might conquer the world. But we might appeal also to other hostile testimony which is less inconsistent with itself; for some colonial writers, amidst their zeal for slavery and the slave trade, have occasionally aspired to the praise of candour in regard to the moral character of the slaves, and have expressly repelled some of the accusations which have been adduced by other writers of the same party. The ingenuity of the negroes is admitted or defended by one eminent authority, their gratitude by another, their parental and filial affection by a third, their humanity by a fourth, their docility and improvement under religious instruction, by all who have treated on this subject.’ p. 17.

The Report proceeds to alledge, in extenuation of the admitted faults of the negroes in the West Indies, that they have been left to a more complete ignorance than was ever perhaps suffered to remain among any part of the people of a civilized country, the mass of them having been denied any species or degree of education or religious instruction; notwithstanding its being a notorious fact, acknowledged by the planters themselves, that a striking improvement has been effected in the character of the slaves, in those parts of the Islands which have permitted the labours of the Missionaries sent by the 'charitable zeal of some religious societies in this country.'—Here it is not easy to avoid expressing, *en passant*, our wonder that some *effectual* restraint has not been put, (as far as we have any ground to believe) on the detestable intolerance of the Jamaica Government; which has, for a number of years past, completely or very nearly interdicted, in that island, the labours, confessedly so beneficial, of the missionaries. If that government is really under a superior authority, it seems not a little strange that its prohibitory statutes should so constantly have had, for so long a time, their complete operation. May that government with the same impunity defy its superior, in what concerns the regulations respecting sugar and tobacco?

The Committee state that any direct attempts for the propagation of Christianity in Africa, do not come within their design.

It is true the plan of this institution does not embrace the propagation of Christianity, by any efforts of our own. That blessing may be best communicated to Africa by the societies which are already engaged in religious missions, or may hereafter embark in them. But in improving the temporal condition of the Natives, we shall greatly facilitate their conversion, and without interfering with any of the missions, shall indirectly, and in a variety of ways, be serviceable to them all.
p. 21.

The *indolence* of the people of Africa is the next thing which the Institution expects to find alleged and exaggerated in objection to its designs; the *general* answer to which objection cannot be better expressed than in the following terms.

Indolence, it must be admitted, is a common characteristic of all uncivilized people; and therefore if this imputation, supposing it true, were a conclusive argument against attempting to convey to Africa those useful arts which cannot subsist without labour, it would apply to every similar attempt in every part of the globe. It would be conclusive against the endeavour, at any time or place, or in any mode, to improve the condition of our species. Nay, it would become an inexplicable

cable paradox, how men who were once in a barbarous state, like our ancestors, should ever have been raised from it. But indolence is a disease which it is the business of civilization to cure. The motives and the means of industry must be supplied, before men can begin to be industrious. This argument, therefore, against our present undertaking, like making it an objection to the visit of the physician, that the patient is sick.' p. 22.

The Committee then advert to various instances of the success of well-judged efforts for transforming barbarians into civilized societies, and very pointedly and triumphantly to the admirable plan successfully tried by the Quakers among the savages of North America, the one tribe of human beings of whose barbarous roving scarcely any speculator had foreseen any other possible termination than the extinction of the wanderers. The promising effects of this original contrivance for teaching these wild aborigines to find for the first time, a home in their own country, and to adorn that home with the virtues, arts, and simple refinements which will render the vernal season of their civilization enchanting to them and their benevolent instructors, are contemplated with peculiar complacency by the Committee, as a proof of what may be done by a mere private association, and indeed as a proof of such associations being the fittest agents in plans of civilizing barbarians.

The indolence, and the vices and miseries naturally attendant on the indolence, of the inhabitants of the African coast, are perfectly brought home as a charge on the slave trade, and therefore on the nations that have had the chief concern in that trade, not only by a just observation on its tendency to destroy all the motives to industry, but by the striking fact, that in their grosser forms they are confined to the coast.

Several interesting quotations are introduced from Mr. Park, in testimony to the favourable dispositions and habits of some of the nations, and to the fertility of their soil, which all the rich and valuable productions, both of the East and West Indies, might easily be naturalized and brought to the utmost perfection. "Nothing," says Mr. Park, "is wanting to this end but example to enlighten the minds of the natives, and instruction to enable them to direct their industry to proper objects."

The Committee easily foresaw that those prognosticators whose selfishness regularly despairs of all good designs as an excuse for not co-operating in them, or whose malignity gladly seizes any hope of their frustration, would find an evil omen for the project in the failure of the Sierra Leone Company. The character and results, therefore, of that Company's under-

our taking are considered at greater length than any of the other
is a d alledged grounds of discouragement. And it is shewn with
ves a strong evidence, that though that Company's expectations
to be were disappointed in so far as they might have calculated on
king, commercial gains, and though their capital was sunk without
e patie having yielded any interest, the benevolence of the Pro-
of t prietors has ample consolation in those advantages of a higher
iaus i order, which have clearly resulted from their undertaking. The
phant causes of the bad success, with respect to pecuniary benefit
kers or indemnity, of that undertaking, are found in the improvi-
nan b dently disinterested terms on which the company embarked
tor ha in it, the unexpected continuance of the slave trade for so
tincti many years after the settlement of the colony, and the equally
s orig unexpected maritime war. The force of the first of these
to fin causes is exhibited in this short statement.

‘ In attempting to found a new Colony, which, if successful, was to
to ado give to this country great commercial advantages, the Company took
emen on itself the whole charge of the civil government, of the public
ation works, and of the military defence of the settlement. At the same
are co time no part of the possible profits was secured exclusively to itself. If
ttee, the richest channels of commerce had been eventually opened at Sierra
on, a Leone, every one of his Majesty's subjects would have had the same
t agen right to trade there as the Company or its members. No monopoly,
no commercial privilege, was obtained or asked.—That undertaking was
rally without any precedent in modern times, and its singular liberality might
Afric alone furnish an adequate reason for its failure. In no other part of the
he sla world, since the value of colonial commerce, and the expence of co-
ne chi lonial establishments have been known, have men associated to settle in
n its te an uncivilized country on terms like these. The mother country, sure
e stri of reaping the fruit of their success, has commonly undertaken the
ed to charge of their government and protection; and it may be added that
this charge has borne no small proportion to the early value of even the
most prosperous Colony.’ p. 36.

In 1791, when the Sierra Leone Company was formed,
the slave trade was, with apparently good reason, considered
as very near an end.

‘ The Company calculated on being delivered from the rivalry of
that traffic almost as soon as a beneficial substitute could be offered for
it to Africa, instead of which, that bane of industry and innocent
commerce was permitted to outlive their means of competition with
it. They even in vain solicited parliament to banish it from that al-
most depopulated region of Africa in which their settlement was form-
ed. English slave traders were permitted to the last to frequent the
same coast, to trade even in the river of Sierra Leone, and by their of-
fers of European goods, which they furnish upon credit, to preserve
their connection and influence with the neighbouring chiefs. Those
unfortunate Africans were therefore easily diverted from improvements,
to which the Company would have led them; and they were at

length even persuaded to regard with jealousy and ill-will the benevolent strangers whom they at first received with favour. p. 34.

The able reasoning on this subject is a good deal in the nature of a gratuitous, though not undeserved, service to the Sierra Leone Company and their undertaking; since, as the Report observes, though the slender success of that colony did not admit of such an explanation, its failure *a colony* would be no just cause of discouragement to the African Institution, because 'it is no part of the plan that Institution to purchase territory in Africa, to found a colony, or even to carry on commerce.' It proposes to infuse a spirit of improvement into Africa by means of much less expensive, and a much more light and free and extensible contact with its coasts. The following is a concise sketch of the proposed method.

'We shall endeavour to diffuse knowledge and excite industry in Africa, by methods adapted to the peculiar situation and manners of its inhabitants. We trust to be able, in various ways to promote acquaintance with letters, and with the agricultural and mechanical arts, in different parts of the coast. We hope also to find enterprising and intelligent men, who will explore the interior, not merely to gratify curiosity but to soften and disseminate useful knowledge, and to open sources of future intercourse. But information must also be diffused, and the spirit of commercial enterprise excited, at home, in order that individuals may be prompted by self-interest to aid us in the most effectual manner. Even in Great Britain we have societies to suggest, patronize, and recommend, improvements in agriculture; to foster the arts and sciences; to encourage our fisheries; and to promote other national objects; why should not a society to encourage African agriculture, and African commerce, be equally useful and necessary?—To collect and circulate information respecting the commercial faculties of Africa, cannot be less conducive to the advancement of commerce with that country, than the publication of agricultural intelligence or of useful discoveries is to the improvement of our English husbandry, arts, and manufactures: and medals or honorary bounties may excite a competition in the importation from Africa of gum, ivory, dye-woods, indigo, or cotton, as well as the planting of oaks, the catching of fish, or the breeding of cattle. p. 43.

This is, of course, a selection of a few of the intended expedients by way of specimen, to prove that the society has not been studying oriental fiction, nor *merely* theoretic philosophy, while talking of a practical attempt for the benefit of Africa: according to the suggestions of its progressive experience, the means and methods will be multiplied and modified indefinitely.

In contemplation of such a scheme, the committee is highly gratified in declaring how much encouragement it derives

from those points of the experience of the Sierra Leone company, in which that company has *not* failed. It has *not* failed to obtain proof, that the African coast is capable of rivalling the produce of the West Indies. 'It has demonstrated that negroes in a state of freedom may be induced to labour in the field. It has proved that the native chiefs may be made to understand such views as the institution wishes to impress upon them. And above all, it has shewn that the grand obstacle to their heartily embracing those views, has been the continuance of the slave trade.' That colony has also decided in the question whether Africans are capable of being governed by mild laws, and without the help of whips and chains.

'In that central part of the great African continent, schools may be maintained, useful arts may be taught, and an emporium of commerce established, by those whom our patronage may animate, or our information enable, to engage in such undertakings. There, native agents may be found, and the African languages acquired. From thence, travellers may diverge on their journeys of discovery, and there the scattered rays of information from the interior may be collected. Nor is it a small advance towards our ultimate purpose, to have a secure and convenient station already provided on the coast, with copious means both of defence and subsistence.' p. 40.

It is represented as a still greater point gained than any of the preceding, that the colony has been the means of imparting a practical conviction to the natives in its vicinity, and founded on facts, which cannot have failed to become known far beyond that confined locality, that it is possible for Englishmen to visit their coasts with benevolent intentions, to invite them to an intercourse not intended as a snare, and to offer to them in simplicity the means of rendering their country a more happy abode, instead of luring or forcing them into receptacles prepared for transporting them from it forever.

Near the end, the report places in a strong light the single advantage that has resulted from the slave trade, namely, that it has created among the people of Africa a necessity for European commodities; which necessity, now when that trade ceasing, presents a most opportune facility of opening a commercial intercourse of a new order. The importance of this crisis, in a benevolent view, must be instantaneously evident to every reader; and its importance as affecting our national self-interest is forcibly stated in the report, which indicated a shrewd knowledge of English human nature, by reserving for a conclusion the mightiest argument—that the proposed beneficence to the Africans will be of excellent service to ourselves, on the ground of lucrative trade, and resistance to Bonaparte.

‘ Nor ought we to overlook the benefits which this country is like to derive from such a developement of the faculties of the African continent. While that gigantic power, at the feet of which the continent of Europe now lies prostrate, is employing his utmost efforts to prevent our commerce from flowing in its ancient channels, surely it becomes our duty to cherish every reasonable prospect of finding other outlets. We have now achieved a great and splendid act of national justice in abolishing the slave trade. The chain which bound Africa to the dust, and prevented the success of every effort that was made to raise her, is now broken. Let our benevolence interpose to repair the ruin and degradation we have contributed to bring upon her, and to teach her the use of her liberal faculties; and we may soon discover, by our own happy experience, in exercising justice and benevolence towards her, whatever may be the apparent sacrifice, we have only been laying a more solid foundation for our own national prosperity.’ p. 47.

We have thus attempted to present to our readers the substance of this report; a performance, however, already extremely compressed, so dense at every point, as to be almost unsusceptible of abridgement. Otherwise fewer pages than we have occupied should have included also a brief abstract of the proceedings of the institution during four successive years, as detailed in the subsequent reports. A very few pages of our next number must make up the deficiency.

Art. XII. *Intimations and Evidences of a future State.* By the Rev. Thomas Watson, 12mo. pp. 176. Price 3s. Longman & Co. 1840.

THE moral constitution of human nature affords a strong and convincing presumption of the immortality of the soul. Man commences his existence in a state of imbecility and dependence. He is more helpless than most other animated beings in the first period of life, and continues so a longer time in that condition. In a few years the beasts of the desert and the field attain the maturity of their strength, and all their instincts and powers fully developed; while the human being, who was their contemporary, has advanced only through one or two of his earliest stages, and his education is barely commenced. Soon, however, his exalted rank in the scale of creation is discovered. He articulates; and his first questions are indications of a principle by which he is peculiarly distinguished. Curiosity prompts the inquiries of the soul, and the solutions lay a foundation for the researches of the man.

The progress of years is the progress of knowledge. The laws of nature, in its most extended and most minute details, are ascertained by his sagacity. He studies the motions and the movements of that wondrous faculty which has raised him to so high an elevation, become subjected to his

s. He is moreover a social being, and sustains a variety of important relations to the beings around him. Hence arise duties, his virtues, his ideas of right, obligation, and responsibility. He feels that he is accountable, and can never lose the conviction from his mind. The light of nature assures him that there is a first cause, of supreme intelligence and power; and one of the most powerful evidences of his existence and government, arises from the perception of benevolent design in the various arrangements of nature. The amazing machinery of the universe is obviously adapted to promote the welfare and enjoyment of man.

Such are his discoveries; but is he satisfied? Universal experience and observation have often resolved the question, and directed us to the unceasing exertion of man's active energies; to his aim after progressive improvement; to his continued and unwearied pursuit after happiness. The approach of that period which closes all the scenes of time, diminishes not his desires. His affections and feelings still continue their operation and influence; and he looks forward to futurity with agonising apprehension or lively hope. And is there no futurity? Is the extensive apparatus of nature designed only to support a short-lived existence; a life chequered by various scenes, attended with indefinite improvement of intellectual and moral character:—and are all these capacities and powers to meet with their final termination here? It cannot be. It is a conclusion opposed to all our notions of fitness and congruity, and contrary to the general analogies of nature and the universal conceptions of mankind. It cannot be; because here the system of moral retribution is incomplete; here we often witness the depression of virtue and the exaltation of vice. A future state is the only fact, which is consonant with our wishes, and which harmonizes the arrangements of Providence with those ideas of the Divine Being which his own gift of reason has enabled us to form from the manifestations of his power and benignity.

After all these well-founded reasonings, the doctrine of a future state of rewards and punishments requires a degree of evidence more palpable, more affecting, to produce any general effect on the moral characters of men. Revelation supplies this deficiency. The gospel alone, which exhibits the character and claims of Jesus Christ to our view, hath abolished death, and brought life and immortality to light. It has withdrawn the veil which hung over futurity, and illuminated the dark valley of the shadow of death.

Such is the substance of the arguments contained in the volume before us; and our commendations are due to Mr. Watson, for having collected and arranged them in an interest-

ing and perspicuous dissertation on this important subject. The first part of his work is intitled, 'Evidences from Reason and Natural Religion;'—the second, 'Evidences from Revelation.' On a series of topics which have undergone so many discussions, and which have been presented in such various forms and combinations, we could not expect much novelty either of reasoning or illustration. His language is plain, familiar, and energetic; and the order of his arguments logical. We were much pleased by the chapters on the 'moral character of Christ,' as far as the delineation is extended. Perhaps Mr. Watson might deem it irrelevant to enter on a formal exposition of the doctrines he asserted, and which the Apostles afterwards more fully explained. Yet, we think he had been accustomed to contemplate that character in its sublime displays, and more devoutly felt its attractions, would somewhere or other have made it evident, that he esteemed that glorious Being as more than a teacher, more than a perfect model of moral excellence, more than a martyr to the truth he taught:—as the Son of God, and the Saviour of the world. We think that these high designations would have been regarded as peculiarly characteristic of his nature and office, and their full import explicitly avowed. The omission of Mr. W. on this subject naturally excite the painful suspicion, that, however warmly he may *eulogize* the founder of the Christian faith, he is nevertheless unwilling that 'all should honour the Son,' with that homage and devotion which the sacred writers assert to be his true and legitimate claims.

While we sincerely regret a deficiency of this nature, we are happy to find that he does not assume a tone of ignorant dogmatism in what he *has* asserted concerning the character of Christ; nor reprobate with malignant asperity those who may advance higher in their admiration of it than himself. As far as the main argument of the work is concerned, he has adduced a sufficiency of proof, and presented it to our view in an able and convincing manner. Scepticism itself must be credulous to listen for a moment to any contrary evidence, in spite of the moral demonstration by which the doctrine of immortality is supported.

The following passage on the character of Christ as described by the Evangelists, is a favourable specimen of Mr. Watson's style and reasoning. The intelligent reader will perceive a striking coincidence between the argument here illustrated and the eloquent description of the ingenious and unhappy Rousseau in his letter to the Archbishop of Paris.

'Is it not a most unaccountable phenomenon that they (the Evangelists) should have struck all at once into a new line of virtues, and,

first essay, were to suppose of being that they must be with human signs. And But no conduct of formal manner was, or what facts, doctrines they leave with Jesus Christ his crucifix from themselves thing uncommon the history of a personage life, whilst before.' pp

Art. XIII. unfortunate ling is p Ninepence

THE real gible's tructed, tions in lual,' say

'may play nation do, prospects ye ities of lea hem, so ha vent happen ne opportu or the Span ve any hand

So much act a mi niddle, an lassical in oet 'Sen rem,' M

Ju So H T

essay, produced a character entirely new and highly finished? If we to suppose them to be impostors, we must admit farther, that instead of being these illiterate and artless men, strangers to life and manners, they must have possessed uncommon abilities, a most perfect acquaintance with human nature, and the most consummate art to disguise all their designs.

And yet no one has ever attempted to give them this character. But not only is the character itself singular and totally new, but the conduct of the history is equally unprecedented. They never attempt in any manner, to delineate a character, or to tell what their master really thought of him, but give you a collection of detached doctrines and morals, arranged in some sort of order; and these they leave with the world, from which they are to form their opinion of Christ. They give you his discourses, his prayers, his sufferings, his crucifixion and resurrection, without any comment, any expression in themselves, of gratitude, of wonder, or of love. There is something uncommon and unaccountable in all this. The singular conduct of the history prepares us to expect something extraordinary in the character; a personage from another world to tabernacle amongst men, and whose conduct, whilst here, was much unlike every thing that the world had ever seen before.' pp. 112—113.

XIII. *The Mixture*; or too true a Tale: being a Combination of unfortunate and fortunate Events; proving playing too deep or gambling is pernicious. By Timothy Tangible. 8vo. pp. 20. Price only Ninepence! Sherwood. 1810.

THE reader, we presume, can have no doubt of Mr. Tangible's ingenuity, when he learns that this tale is so conducted, as to serve the double purpose of satirizing speculations in war and speculations in the lottery. 'An individual,' says our author,

'may play too deep in the game of the funds or lottery; and so may a nation do, in the scheme of war: my hero had a fair character and prospects years ago, and so had this nation: he had several opportunities of leaving his dangerous and disgraceful practices, but neglected them, so have we: at length, when his affairs got desperate indeed, an event happened (through no cunning or foresight of his,) giving him a fair opportunity of escaping.—Just so has it happened with this nation, in the *Spanish business* was wholly unexpected and surprising, nor had any hand in it at all.' p. 19.

So much by way of explanation; now for the tale. It is in effect a miniature epic; being furnished with a beginning, middle, and end, and provided with a moral. It is not less successful in its execution. Recollecting that a good heroic poet '*Semper ad eventum festinat, et in medias res Rapt audi-*rem,' Mr. Tangible opens abruptly.

'A sprightly young fellow of promising parts,
Just arrived at prime manhood, the age twenty-one,
Sober, active, discreet, quite a master of arts,
His parents' delight, and most promising son.
They placed him in business——

There is a trifling inaccuracy in the construction of the sentence:—but no matter. It would be a strange thing indeed, if a ‘sprightly young fellow,’ a ‘master of arts’ were to be mewed up within the rules of grammar.

In his sentiments, the poet is eminently successful. — What, for instance, more natural can be imagined, than our hero’s soliloquy after his first disappointment?

‘So he bought, and it netted just nothing at all,
Which produc’d this remark, “Fortune favours the bold;
As a ten thousand pounds to a neighbour did fall,
What should hinder the same thing of *me* being told?”
So he ventur’d and lost.’

Then follows a fine stroke of character.

‘Which vexing him, made him excessively cross.’

The plot now thickens; and the poet aware, that ‘*tragicum plerumque dolet sermone pedestri*’ when the heart is so touched with sorrow, throws away ‘*ampullas et sesquipedalia verba*,’ and depends on his own vigorous simplicity.

‘Thus year after year, for a great length of time
— He kept trying his luck, getting deeper in mire;
Got in debt, lost his credit, and (horrible crime)
To alter his conduct he had no desire.
Now ruin approach’d him, and star’d in his face.’—

We must beg the reader to attend to this personification of ruin.

In the inactive parts of the fable, however, in pursuance of a fine observation of Aristotle, our author’s expressions are much more elaborate and metaphorical.

‘Not the Lottery alone his attention engag’d—
Speculations in stock on contingencies built;
Where the bulls fought with bears, and eternal wars wag’d
In the alley of lame ducks best known for its guilt.’

In order to delay the catastrophe, our author has with exquisite skill employed the machinery of dreams.

‘Now and then a small prize but his ruin deferr’d,
Which rais’d in his noddle ridiculous dreams.’

In this couplet, Mr. Tangible has evidently fixed his upon Homer. The epithet ‘ridiculous’ seems to be an improvement of the Greek ἄλως; and in making his *ὀνειροποι* post at the head, or as he more elegantly expresses it, noddle, what can be plainer than a designed imitation of the Στῆθε’ ἀπ’ ὑπὲρ κεφαλῆς of his admirable original?

The *denouement*, we fear, is the least satisfactory part of the whole performance; inasmuch as it does not sufficiently appear, at first sight, in what manner the acquisition of

twenty thousand pounds' is to prove that 'playing too deep or gambling is pernicious.' But it was impossible for the poet to get quite over this hedge of a difficulty without laboring his allegory; and besides, if the setting of the fable won't do for the sun it will for the coachman." And on closer examination there is a moral after all: for we are taught to expect that '*bad luck*' will come at last. In short, Mr. Tangible is not only borne out by the authority of several of our best tragedies, in having left the catastrophe undecided, but he has also adroitly contrived to act up to the maxim, that a poet should never lose hold of his hero, till he has delivered him out of his troubles. The application of this elegant little fable is brought out with uncommon majesty and splendour.

'This nation sixteen years ago
Was healthy, wealthy, wise;
The scheme of war we fell into,
Guilt, murder, ruin, lies.
If chance has op'd a gate of *hope*,
'Tis not the gift of heav'n;
We more deserve the well tarr'd *rope*,
Than any other *leav'n*.'

There is a verse or two more, distinguished by the same weight of sentiment and felicity of versification. We can only pretend, however, to present the unsophisticated palates of our readers with a *bonne bouche*; prudently reflecting that the most wholesome rule in dietetics is to rise from the repast—with an appetite.

It is much to the credit of the author's modesty, that his performance is so execrably printed, as easily to be mistaken for a production of Grub-street rather than Parnassus.

ART. XIV. *Geography Epitomized*, or a Companion to the Atlas; comprising a series of Lessons, proper for the first Course of Geographical Instruction in Schools. With copious Examinations corresponding to the Lessons, so arranged as to form, at the same Time, a series of amusing Geographical Games. Also an Appendix, containing some easy Instructions and Problems relative to the practical Use of Maps. By the Rev. R. Bullock, Bolton. 4to. pp. vi. 82. Price 3s. 6d. sewed. Mawman. 1810.

COUNTRY schoolmasters have generally two methods of elevating themselves, in the view of their neighbours, to the rank of literary men; they publish a book of arithmetic or an introduction to geography: and in either case, if they take care not to intermeddle with theological matters, they have a tolerable chance of succeeding moderately well. In the course of the last 60 years, there have been published, without doubt, nearly a hundred manuals of arithmetic; and during the present century more than a hundred epitomes of geography.

when a pedagogue it disposed to astonish the world with a book of own, he may venture to make tolerably free with any three or four of these, without the least probability of being detected.

With regard to the performance before us, we have little more to say than that it is neatly printed, and seems tolerably well arranged. In opinion it is too short; but as we have no means of precisely ascertaining the author's capabilities, we cannot say positively whether this brevity is 'wise or otherwise.' As the substance of the epitome is 'designed to be committed to memory,' the author thinks it 'should be encumbered as little as possible, with other matter usually found in larger works on a highly useful and interesting subject.' All this may be very well; we should hardly think it furnished a sufficient apology for omitting the enumeration of English hills, to name Whernside and Ingleborough the two highest of them, or to overlook Ben Nevis, among those in Scotland.

We are not always perfectly satisfied with Mr. Bullock's definition. 'An ocean,' he says, 'is the greatest expansion of water, of which there are three.' Are there three *greatest* expansions? If so, there are two more than we were aware of. Again, 'a sea is a large extension of water, but considered only as a *branch* of the ocean.' We would ask what ocean the Caspian or the White sea are *branches*.

The most valuable portion of this work in the author's estimation, and indeed, in ours, is 'the part called examinations, in which the substance of the whole is turned into a series of questions, each of which is numbered. The answers to these questions may be easily found by referring to the numbers in the lessons, which are included in brackets, and such questions are answered each other by *fives*, it being presumed, that the intermediate answers will not be difficult to discover.' These questions are in number 820, and are not of the forced unnatural kind, which enter some of our modern syllabi of geography. Mr. Bullock's fancy of the geographical game with a *moderator*, we must beg leave unequivocally to condemn. It is quite unlikely, in our opinion, that a young disciple should have any knowledge *played* into him as whipped into him. If knowledge is worth possessing it is worth labouring for: and the sooner a student is convinced of this truth, the more safe, pleasant, and successful will be his progress.

Mr. Bullock's 'directions for the mathematical uses of maps' are imperfect. Surely he cannot teach geography without shewing his pupil a terrestrial globe. For what possible purpose, then, does he give defective accounts of latitude and longitude as are exhibited in this book.

Art. XV. *A Discourse occasioned by the Death of Elizabeth Parnell, late of Wicken Park, Northamptonshire; delivered in Substance at Fulham Church, on Sunday, March 4, 1810. By the Rev. John Owen, Rector of Paglesham, Essex, and Curate and Lecturer at Fulham. 8vo. pp. 22. Price 1s. 6d. Hatchard. 1810.*

WE have read very few funeral discourses—especially where a confessed panegyric is attempted,—with such unqualified pleasure as this of Mr. Owen's. A sweet simplicity, more touching and impressive far than all the pomp of eloquence, pervades the whole composition, and the delineation of character is so delicate and discriminating

that it cannot be contemplated, we think, without exciting a very lively sympathy and interest. The text is chosen from Job v. 26—'Thou shalt come to thy grave in full age like as a shock of corn cometh in his season;'—and appears peculiarly applicable to the venerable person whose death is commemorated and improved. After briefly noticing the three particulars expressed in the text—fullness of age, ripeness of character, and an easy, happy, dissolution—Mr. O. proceeds to a more minute description of her character; and assuming that "to love justly, to love mercy, and to walk humbly with God" may be considered as the scripture standard of religious excellence, inquires 'how nearly she approached this standard, and in what degree the several qualities it contains shone forth in her life and character.'

'It was evident,' he observes, 'from the conscientious regard which she paid to the most minute and delicate offices of domestic kindness, that religion prescribed to her feelings; and that in her case the springs of natural affection were touched and directed by the finger of God. Time would fail to enumerate the various ways in which the 'love of mercy' manifested itself: with what a soothing complacency it arrayed her countenance; what affectionate tenderness it infused into her expression; what an engaging condescension it introduced into her whole demeanour.—The spirit of devotion rested upon her, in the absence of all its forms; and while it seasoned her speech and purified her actions, communicated to her looks a refinement, a sweetness, a celestial grace, which art must fail to imitate and language to describe.—Her humility kept at least an equal pace with her piety: she walked, in the strictest acceptation of the term, *humbly* with her God. Wherever she went, and whatever she did, this grace, so precious in the sight of God and man, invariably accompanied her. It spread a modest covering over her other virtues, improving at the same time what it was intended to conceal. The veil with which it enveloped her, transmitted those virtues to the eye with so soft a lustre, and tinged them with such heavenly hues, as rendered her an object of love and admiration to every beholder. She saw no merit in her best services, no righteousness in her exactest obedience, no virtue in her holiest attainments; and if any thing could disturb her present blessedness it would be the honourable notice into which they have now been drawn.'

The sermon is concluded by an appropriate and animated improvement. It is dedicated to Mrs. Prowse's brother, the excellent Granville Sharp.

Art. XVI. *The Pleasures of Friendship*; a Poem, in Two Parts. By Frances Arabella Rowden. fcp. 8vo. pp. 140. price 7s. Longman and Co. 1810.

If we must not rank this volume with the productions of Akenside, Rogers, and Campbell, nor even compliment the fair author on equalling the performances of her friend Miss Mitford*, to whom she very elegantly inscribes it, we are nevertheless free to own that it displays con-

* See Ecl. Rev. Vol. VI. p. 374.

siderable powers of fancy, a good taste in versification, and what is valuable—a generous and affectionate disposition. It illustrates the joys and delights of Friendship by numerous anecdotes and allusions, from the history of almost all ages and nations; among which, however, it was quite needless to include the literary circle at Sans Souci. The references are explained by a number of entertaining notes. We think the insertion of the following extract, in praise of Love, will enable the poem to recommend itself.

' 'Tis the strong link that kindred spirits binds :
 'Tis the last polish of exalted minds ;
 'Tis rapture kindled at affection's shrine,
 And virtue strengthened by a force divine.
 For not by love is meant that restless joy,
 Which smiles to wound, and dazzles to destroy ;
 Derives its birth from beauty's fading flower,
 And like its emblem, blossoms but an hour ;
 That sees perfection never found below,
 Save in the rapture of a lover's vow ;
 When daring souls celestial regions rove,
 To deck with Angel charms a mortal love ;
 As bold Prometheus, from the realms of day,
 Stole heav'nly fire to light his fashion'd clay :
 But all that lasts when beauty's charms are fled,
 When sense expires, and gross desire is dead :
 The joy reflection's silent hour can bear,
 Reason can justify, and virtue share.
 Love best display'd in mis'ry's bitter lot,
 Which triumphs most when pleasure is forgot.'

Art. XVII. *Jesus the true Messiah*. A Sermon, delivered in the Chapel, Church Street, Spital-fields, on the Lord's Day Evening Nov. 19, 1809. By Andrew Fuller. Printed for the Society promoting Christianity among the Jews. 8vo. pp. 36 price 1s. B. and Co. Hatchard, Rivingtons, Conder, Maxwell and Co. 1810

IN this discourse, the author's usual acuteness and force of reasoning are happily set off with more than his usual neatness of composition. He argues the Messiahship of Jesus from three particulars which he finds in the sixth, seventh, and eighth verses, of the fortieth Psalm—'Sacrifice and offering thou didst not desire, &c.' The coming of the Messiah, he observes, is represented, in this passage, as distinguished by the abolition of sacrifices and ceremonies, by the accomplishment of the great body of Scripture prophecy, and by the perfect fulfilment of the will of God. He disputes the perpetuity of the ceremonial law, from the depreciating language of Scripture respecting it, and from the fact of its having ceased to be observed. On this subject, he addresses the Jewish part of his audience in the following terms:

' In maintaining the perpetuity of the sacrifices and ceremonies of the Mosaic law, your writers are not only opposed by Scripture but by fact. Whether Messiah the prince be come, or not, sacrifice and oblation

have ceased. We believe they *virtually* ceased when Jesus offered himself a sacrifice, and in a few years after they *actually* ceased. Those of your nation who believed in Jesus, voluntarily, though gradually, ceased to offer them; and those who did not believe him, were compelled to desist, by the destruction of their city and temple. You may adhere to a few of your ancient ceremonies: but it can only be like gathering round the ashes of the system: the substance of it is consumed. 'The sacrifices of the holy temple,' as one of your writers acknowledges, 'have ceased.'

'The amount is, whether Jesus be the Messiah, or not, his appearance in the world has this character pertaining to it, that it was the period in which the sacrifice and the oblation actually ceased. And it is worthy of your serious inquiry, whether these things *can* be accomplished in any other than Jesus. Should Messiah the prince come at some future period, as your nation expects, how are the sacrifice and the oblation to cease on his appearance, when they have already ceased nearly eighteen hundred years? If, therefore, he be not come, he can never come so as to answer this part of the Scripture account of him.'

'Under the second division, Mr. F. notices the prophecies concerning the time of the Messiah's coming, the place of his nativity, the family from which he should spring, the kind of miracles he should perform, his lowliness, death, resurrection, and rejection by his own countrymen; he points out the striking fulfilment of these prophecies supposing Jesus to be the Messiah, and insists on the impossibility of their being fulfilled at all on any other hypothesis. He then points out the full accomplishment of the divine will, both precept and purpose, in the obedience of Christ. He afterwards refutes several objections which are current among the Jews; and concludes with a pressing appeal to their consciences, and an earnest exhortation to professed Christians to adorn the doctrine of God their Saviour. We recommend the sermon as one of the most convincing performances of the size which have ever been written on this subject; and sincerely wish success to this and every other effort, that may tend to promote the benevolent intentions of the Society, for whose use and benefit it is printed.'

Art. XVIII. *A Statistical Synopsis of the Physical and Political Strength of the Chief Powers of Europe, down to the Peace of Vienna, 1809; with a Table of the Routes and Distances from London to all the Capitals in the World.* By William Ticken, Professor of Mathematics, Geography, and History, &c. 4to. pp. 12, with one plate. price 2s. 6d. Sherwood and Co. Goddard. 1810.

WE are not quite so much delighted with the plan or execution of this synopsis, as the author is: being troubled with an unfortunate antipathy to bad grammar, bad spelling, clumsy composition, and useless tables. There are only two pages at all worth having: those, we mean, which comprise the comparative table of the extent, population, miles of sea-coast, and revenue of the several European states. We must commend the good sense, however, which Mr. Ticken discovers, in directing a traveller to Madrid to proceed by way of Paris!

Art. XIX. *Remarks on the favourable and unfavourable Signs of the present Times*, in Reference to the Church of God in this Kingdom, the State of the Nation, and the Interests of Religion in the World at-large. By John Holloway, Reading, Berks. 12mo. pp. 71. 1s. 6d. Button. 1810.

THESE remarks, which were originally delivered from the pulpit, Mr. H. has digested into the form of an essay, with a view to increase their utility and extend their circulation. Under the divisions specified in the title, he has entered into a pretty full detail of facts and circumstances tending to ascertain the character of the times, and has concluded each division with a suitable improvement.

His view of the favourable side is as follows :

‘ We have much more gospel preaching in this country, (especially in the villages,) in the present day, than we had thirty years ago. People of different religious persuasions, exercise a greater measure of love and charity towards each other, and are more disposed to join themselves into societies for the purpose of uniting their talents, property, and their exertions in the cause of Christ and humanity, than at the commencement of the last century. In consequence of which such great and important things have been planned and executed for the promotion of Christianity, and for building up the church of God in the world, that individuals, nor even a *few* united, could never have attempted, and much less have effected. There is in the present day more of a missionary spirit pervading the minds and influencing the conduct of ministers and private christians, than our forefathers ever felt or witnessed. Much larger sums of money are expended in the service of religion than formerly, which does not arise merely from its being more plentiful or of less value, but from the increased number of persons who profess religion; many of them being men of considerable property. Also, from the new places of worship, fresh interests, various societies, village preaching, missionary exertions, translations of the scriptures, and the Lord's opening the hearts of the people to give liberally for the support of his cause.

There are many more gospel ministers in the established church, than there is a much greater degree of evangelical religion among its members than in any former period, since the exclusion of the two thousand ministers by the act of uniformity. The attention paid by the religious public to the instruction of the children of the poor, and the helps afforded by pious parents in bringing up their offsprings in the nurture and admonition of the Lord, by a variety of suitable publications, far exceed any thing of the kind ever known before. The reign of ignorant superstition, priestly formalism, and anathematizing bigotry is neither so universal nor so powerful as in some ages past. Professors of religion, are now so carried away with republican principles, nor agitated with a degree of political phrenzy, as that which infected their minds, and deprived them of the spirit and comfort of the gospel, at the time of the French revolution. In consequence of the wider circulation of the scriptures, the more general spread of the gospel, and the extensive diffusion of religious knowledge, the state of morals among the *middle* and *lower* classes of society, is not so generally and desperately depraved and corrupt, as in the past. In proof of this, let it be observed, that upon an average our

are not so crowded with prisoners—our courts of justice so frequently called upon to try persons guilty of capital crimes—nor have we so many public executions, as in former reigns. Besides, since the memory of many now living, some of our country towns and villages have been disgraced, not only by gambling, but by various cruel and brutal sports, accompanied with those vile and abominable practices, to which (blessed be God) we at this time are nearly strangers. We also see that Providence is accomplishing, and thereby unfolding the prophecies of scripture—the book of Revelation translated in the native tongue of heathen nations—the Lord avenging the blood of his saints in the destruction of his enemies—the Western antichristian empire shook to its very centre, and its total ruin rendered inevitable—the Eastern antichrist trembling on his tottering throne, as though anticipating his certain downfall—the almost universal toleration of protestant worship, and establishment of christian liberty—the darkness of pagan night giving place to gospel day—the Lord Jesus Christ, the King of Zion, and the Captain of his people's salvation, going forth as the Almighty Conqueror—and the divine Father, giving him the heathen for his inheritance, and the uttermost parts of the earth for his possession, and thereby fulfilling the declaration of his word: "Unto thee shall I come, even the FIRST DOMINION."

Art. XX. *Reform without Innovation: or Cursory Thoughts on the only Practical Reform of Parliament, consistent with the Existing Laws, and the Spirit of the Constitution.* 8vo. pp. 23. Price 1s. Savage. 1810.

WITH whatever astonishment it may strike the writer of this most profound and ingenious performance, we must frankly confess his 'only practical reform' appears to us, utterly inadequate to answer any purposes of substantial efficiency and importance; nor do we think it will be rendered very generally attractive, either by the uniform dullness of the manner in which it is announced, or the threadbare flimsiness of the reasoning with which it is supported. Why should we conclude that because a number of wild and visionary schemes have been proposed, all future projects must necessarily be of the same description: and who, we should be glad to know, ever talked of doing away the rights of boroughs 'the moment their commerce or other sources of population and opulence began to decay'? But according to this logical writer, we must not begin to 'innovate' on a state of things that is defective and corrupt, until we are able to exchange it for a state that is in every respect perfect and immaculate. As for his own project—to reform the state of the representation, by merely enforcing a stricter scrutiny into the pecuniary qualifications of the representative—it is, in our humble apprehension, at least as visionary as any of those upon which he has so wisely thought proper to lavish his animadversions. Not that we doubt of its having a salutary operation as far as its influence would extend. But the extent of that influence is extremely overrated: and however it might contribute to the exclusion of those needy persons who are base enough to consider the senate only in the light of a convenient refuge from a prison, it gives us no security, either that the parliaments shall be secure from all undue influence, or chosen by the unbiased suffrages of the people.

Art. XXI. *Woman*, a Poem. By Eaton Stannard Barrett, Esq. Student of the Middle Temple. 8vo. pp. xvi. 85. price 4s. 6d. Murray. 1810.

WE feel considerable regret that the author of this little piece, who has 'spared neither time nor trouble, neither friendship nor search,' in attempting to produce an agreeable something for the ladies, and has 'omitted no mechanical means of improving his production,' should have so ill succeeded. For our own parts, unless the book-binder should be gracious to it, we shall be much surprised if we meet with a single copy in the library of any of our female friends. The author informs us, in the Contents to the second part, that woman is 'superior to man in maternal affection.' He very wisely declines attempting a proof of this assertion, for, as he justly observes, 'no man wishes to believe himself dull!' He is apprehensive he 'shall not find much consolation in reflecting that he cannot attribute his failure to want of industry.' On the contrary, we congratulate him on the possession of a talent so necessary in the profession he has adopted. By dint of hard labour he may in a few years be qualified to hold a brief; and we think he need not feel the least dread of being ridiculed upon the circuit for this unfortunate publication, as its pages, though designed to adorn the libraries of the fair, will undoubtedly be devoted, by that time as he seems to expect, to 'the meaner office of compressing their ringlets.'

Art. XXII. *Filial Duty stated and enforced*, in an affectionate Address to Young People. By Valentine Ward. 12mo. pp. 40. price 6d. Blanchard, Baynes. 1810.

THIS little tract is not very well adapted, by its outward appearance or the merit of its composition, to attract much regard from the children of the opulent. In certain connexions, however, such a plain and serious address may be attended with the happiest effect.

Art. XXIII. *The Death of the Widow's only Son*. A Sermon, occasioned by the Decease of Edward Otto Ives, Esq. of Titchfield Hants, who died the 13th May, 1809. By John Hunt. 8vo. pp. 32 price 1s. Williams and Co. 1809.

IT is not pretended that there is any peculiar and extraordinary merit in this sermon, to intitle it to general attention. Neither was the event which occasioned it so important, as to excite much attention beyond the neighbourhood in which it occurred. The character of Mr. Ives, however, and the merit of this impressive and useful discourse, are a very sufficient justification of the request with which the preacher was prevailed upon to comply. A striking though not an important fault in the sermon is, that it relates so slightly to the peculiar subject stated in the text and the title.

Art. XXIV. *Bibliosophia or Book-Wisdom*: containing some account of the pride, pleasure, and privileges of that glorious vocation, Book-collecting. By an Aspirant. II. The twelve labours of an Editor pitted against those of Hercules. 8vo. pp. 126. price 5s. Milnes. 1810.

IT is said of Anacreon in the shades, that finding himself utterly bereft of his ordinary amusements and occupations, he turned politician; naturally supposing it to be "a trade that every body knows." Whether similar circumstances may have led the 'aspirant' author of the

present v
in a simi
tively det
much at
tory bard
T. F. D
count. (I
sible of
has wisely
his disor
that the
reality, a
the rage
inspire a
Our a
exaggera
those ex
rest satir
is an ex
and unan
thing in
mirth of
of the r
'twelve'

Art. XX
fessed
for th
2s. 6d.

AS it i
pute
truths o
It is dra
consiste
of the
We wis
tating

Art. X
the I
Bene
A.
Maw

THI
lo
vice w
as the
one co
ration,
not al
Vo

present volume into a similar dilemma, which has terminated at length in a similar conclusion respecting the trade of a *wit*, we cannot positively determine; certain we are, that his employment seems at least as much at variance with his talents, as politics with those of the amatory bard. This work seems intended as a counterpart to the Rev. T. F. Dibdin's *Bibliomania*, of which we have formerly given an account. (*Ecl. Rev.* Vol. V. p. 866.) The author, finding Mr. D. so insensible of his inveterate malady, as to assume the character of a physician, has wisely abstained from the hopeless task of endeavouring to restore his disordered faculties; and undertaken to flatter him into the belief that the *Bibliomania*, so far from indicating a failure of intellect, is, in reality, an evidence of superior discernment and understanding; and that the rage for 'literary accumulation' is the noblest ambition which can inspire a mortal.

Our author's wit is obviously of the easiest and cheapest sort. To exaggerate the extravagancies of depraved taste, to lavish ridicule upon those eccentricities of intellect, of which the soberest detail is the severest satire, to 'raise phantoms of absurdity, and then drive them away,' is an employment, as little difficult in the execution, as it is useless and unamusing in the result. Addison has very justly observed that nothing in nature can be more completely sorrowful than the delirious mirth of an unskilful humourist; and we have seldom felt the force of the remark more acutely, than in perusing '*Bibliosophia*' and the 'twelve labours of an Editor.'

Art. XXV. *A brief View of the Doctrines of the Christian Religion as professed by the Society of Friends*, in the form of Question and Answer, for the Instruction of Youth. By John Bevans. 12mo. pp. 110. price 2s. 6d. W. Phillips. 1810.

AS it is a principle with us to interfere as little as possible in those disputes among Christians, which do not essentially affect the great truths of our religion, a very few words on this publication must suffice. It is drawn up with considerable judgement; and appears to us generally consistent with the tenets formally maintained in the standard writings of the Quakers, and still revered by the pious part of that society. We wish it may answer the benevolent purpose of the author, by facilitating the task and extending the benefits of religious instruction.

Art. XXVI. *The State of Morals in a Sea Port*. A Sermon, preached at the Holy Trinity Church, Kingston upon Hull, Dec. 4, 1809, for the Benefit of the Vicar's School in Hull. By the Rev. Richard Patrick, A. M. Vicar of Sculcoats. 8vo. pp. 30. price 1s. Ferraby, Hull; Mawman. 1810.

THIS is one of the briskest pieces of declamation we have seen for a long time. Mr. Patrick, apparently quite dissatisfied with the advice which some idle rhetoricians have given, to be dignified or familiar as the subject rises or falls, seems determined to keep the feelings in one continued state of excitement. From the exordium to the peroration, the whole is *acer spiritus ac vis*. As all sciences, however, do not always fit one genius, it happens somewhat unluckily that Mr. Pa-

trick has taken so little pains to methodize his thoughts, that a careful observer, we have no doubt, would make no scruple of calling the discourse desultory and incoherent ; and even we ourselves, after a diligent perusal, should find considerable difficulty in giving an analysis of its contents.

The design, we should conjecture, is to recommend the establishment of certain schools for the education of the poor: we cannot but wishing, however, that he had expressed his abuse of the ' spinning schools' with a little more decency.

Art. XXVII. *The Rural Enthusiast, and other Poems.* By Mrs M Hay. fcp. 8vo. pp. 170. plates 4. price 10s. 6d. bds. Long and Co.

IT appears from this publication, that Mrs. Hay has written a volume of verse, and read seven or eight volumes of prose. Her diligence, must say, is very commendable.

Art. XXVIII. *The Duty of Preaching the Word*; a Sermon delivered at the Visitation of the Right Worshipful Robert Markham, M. Archdeacon of York, in the Church of All Saints, Pavement, York, May 16, 1810. By the Rev. John Graham, Rector of Saint Salvator and of Saint Mary Bishophill, sen. York, and Domestic Chaplain to the Right Hon. Earl Bathurst. Published at the Request of several of the Clergy. 8vo. pp. 17. price 1s. Rivington. Hatchard. 1810.

FROM 2 Tim. iv. 1, 2, Mr. Graham inculcates the duty of preaching the whole word, the real word, and that in its true connection. His principles and spirit appear to us worthy of the office he sustains. The following sentences will shew that he kept in view the true end of preaching—the benefit of his audience.

'Do we love the "Lord that bought us?" Do we believe the gospel, which we have pledged ourselves to preach? Do we expect to stand before the tribunal of Christ, and realize the dread decision of the last day? Do we consider, that God has ordained the ministry of his word, for the merciful purpose of enlightening and saving a lost world? Then let us think of our *duty*, our *vows*, and our *responsibilities*. Let us proclaim the holy character and law of the Most High God. Let us speak to the understandings, and to the consciences of our people. Let us endeavour to awaken their attention to their state and danger, and engage them to prepare for eternity. Let us labour to convince them of the depravity of their hearts, and the sinfulness of their lives: that they may see their need of the merits of Christ, and the sanctification of their nature, by the Spirit of God. Then let us lead them to the cross of their dying Saviour, that they may receive "remission of sins, and an inheritance among them that are sanctified, through faith, which is in him." Let us diligently shew them how "the grace of God," which they have received, "teaches them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world." Let us exhort them by an exemplary discharge of every duty, in every station of life, to glorify God, to adorn religion, to benefit mankind, and to become meet for the kingdom of heaven.' pp. 16, 17.

ART. XXIX. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.

Shortly will be published, the first part of a Commentary on the Holy Scriptures, of the Old and New Testaments. By Adam Clarke, LL.D. The Author had intended to have published the first part before this period; but he has been particularly requested, by some friends of high respectability, whose opinion he greatly values, to present to the public the whole of the Book of Genesis together, as affording a fairer specimen of the general plan, than a smaller portion of the work.—The publication of the first part, therefore, in order to include the whole of Genesis, most of which is already printed, and also the general Preface, will be necessarily delayed a few weeks; but the work will regularly proceed with as much despatch as is practicable.

The first volume of the Theological Works of Mr. Archibald M'Lean, one of the Pastors of the Baptist Church, Edinburgh, which, from the unexpected demand, the proprietors were under the necessity of reprinting, is now finished, and ready for delivery. Volumes 5th and 6th, containing the Paraphrase and Commentary on the Epistle to the Hebrews, will be immediately put to press, and the subsequent volumes will be published as speedily as possible.—The whole, when finished, will consist of eight or nine handsome volumes duodecimo. A new edition of his treatise on the Apostolic Commission is also just published.

The Rev. H. H. Baber of the British Museum, has just published a new edition of Wicliff's Version of the New Testament. Prefixed to this most ancient English Version of the New Testament, are Memoirs of the Life of Wicliff; and an historical account of the Saxon and English Versions of the Scriptures previous to the fifteenth century: it is embellished with a portrait.

A new edition of Dr. Lamont's Sermons on the most Prevalent Vices, is in the press, and will appear early in August.

The Rev. J. Spence, late assistant Curate of Spalding in Lincolnshire, has just upon the eve of publication his "Farewell Sermon" on taking leave of that parish.

Mr. Toy has in the press a work on Scripture Geography; containing a description of the most distinguished countries and places mentioned in the Holy Scriptures, with a brief account of the most remarkable historical events connected with the subject, intended to facilitate the study of the Sacred Writings to young persons.

The Rev. Samuel Elsdale of Surfleet, near Spalding, in Lincolnshire, has nearly ready for publication a small volume under the title of "Death, Judgment, Heaven and Hell, a poem, with other poems"; being a second edition (with additions and emendations) of that which he published last year. The profits as before will be appropriated for the benefit of the charitable fund for the erection and support of a Lunatic Asylum in the city of Lincoln.

A collection of Critical Observations from the MSS. of the late professor Porson, purchased by Trinity College, Cambridge, will shortly be given to the public by professor Monk, Mr. Dobree, and Mr. Bloomfield, to whom the task has been entrusted by the Master and Fellows of the society.

The Rev. M. Poulet has nearly ready for the press, a Father's Reasons for being a Christian.

Major Price of the Bombay Establishment, will shortly put to press, Chronological Memoirs of Mohammedan History, from its earliest period to the establishment of the house of Teymur in Hindoostan.

Francis Hardy, Esq. will shortly publish Memoirs of the Political and Private Life of James Caulfield, earl of Charlemont, in a 4to volume, with a portrait of Lord Charlemont, from an original picture.

Speedily will be published, Practical Observations on Spasms of the

Stomach, and Morbid Affections of that Organ; with remarks on the use of the Bile, in promoting Digestion. By George Ees, M. D. Member of the Royal College of Physicians, Physician to the London Dispensary, &c.

Mr. Molineux, author of an Introduction to Byrom's Short Hand, &c. is preparing for the press a Select Orthographical Vocabulary; containing such words as have been frequently mis-spelt by various writers; those words, of which the orthography is either uncertain or questionable; and such words as are not of very common application, and somewhat difficult to spell correctly: it will also include a numerous class of words not inserted in the latest editions of Dr. Johnson's Dictionary.

Travels and Adventures in Canada and the Indian Territories, between the years 1760 and 1766, by Alexander Henry, Esq. may shortly be expected.

In the press, and speedily will be published, a work which is described as containing "a clear and full refutation of all Mr. Malthus's principles proving from infallible documents, a decrease of population and shewing that the alarming high price of grain for the last ten years has not been owing to a deficiency, but to the artful policy and address of the land-owners; and that if this baneful system is persevered in, it must ultimately ruin the population and commerce of the country."

Preparing for publication, the present Picture of New South Wales, with four large coloured drawings, made on the spot at Sydney, the seat of government; and a plan of the Settlement, from actual survey by order of Government. Containing, among other interesting matter and detail, some new discoveries in natural history, with suggestions for the further improvement of the colony. By D. D. Mann, many years in several official situations in the colony. The whole is intended to be supplemental to Lieutenant Governor Collins's and other accounts, bringing the history down to the present time.

Mr. Westall is preparing Illustrations

to Mr. Scott's new poem, the Lake and the Lake.

A new edition of Bp. Earle's *Meteorology*, or a Piece of the World discovered, is now in the press, which an appendix will be added. This curious volume was originally printed in 1628, and contains a variety of conclusions, illustrative of the manners of our ancestors.

A new Edition of Ben Jonson's Works, with additional notes and illustrations, by Mr. William Gifford, is in the press.

An Edition of Mr. Enderbie's *Cambria Triumphans*, or Britain in Perfect Lustre, is in the press, an exact reprint in folio, from the edition of 1661.

A Translation of Humboldt's Account of New Spain, has been announced in the press and nearly ready for publication.

Mr. W. Moore of the Royal Military Academy, Woolwich, has in a good degree of forwardness, a treatise on the doctrine of Fluxions, with its application to all the most useful parts of the true theory of Gunnery, and other important matters in Military and Naval Science. The Fluxions will be preceded by such parts of the science of Mechanics, as are necessary for reading the work without referring to other authors. And the whole will be so arranged, that any person moderately skilled in Algebra Geometry Trigonometry, and having a knowledge of the most common properties of Conic Sections, may proceed to the enquiries with every degree of interest and success.

Mr. Grant, author of "Institute of Latin Grammar," has made considerable progress in preparing for the press a comprehensive work on the English Language, which will be found to combine several new and important practical advantages.

In the press, a new and enlarged edition of Trail's works, enriched with many Sermons of this highly esteemed author, never before published, selected from his manuscripts, by a gentleman of ability and evangelical

Art. XXX. LIST OF WORKS RECENTLY PUBLISHED

BIOGRAPHY.

A Biographical Sketch of the Rev. Jonathan Sanderson, formerly minister

of the Gospel at Rowel, in Northamptonshire; compiled from authentic family documents, with extracts from

letters, and correspondence
Drs. Doddridge, Conder, and

By his kinsman, Benjamin
of Great Driffield, Yorkshire.
Memoirs of William Paley, D.D. By
Meadly. The second Edition,
ed and enlarged; to which is
an Appendix containing ex-
from reports of his lectures, &c.
before published, or little known
public. Ornamented with a
engraved Head of Dr. Paley,
gleheart, from a painting by Sir
Beechey, 8vo. 10s. 6d.

edotes, &c. of Elizabeth Vis-
Mordaunt, commencing 1656.
3s. 6d.

Supplement to the Memoirs of the
and Writings of the Honourable
Home, of Kames; consisting
ditional matter illustrative of the
of Literature and Improvement
otland during the Eighteenth Cen-
and various corrections of the ori-
work. 4to. 6s.—royal paper 10s. 6d.

BOTANY.

Principia Botanica; or, a concise and
Introduction to the Sexual Botany
Linnaeus. By Robert Waring Dar-
The third edition, corrected and
ed, with many curious and useful
ional notes. 8vo. 10s. 6d. boards.

CHEMISTRY.

System of Chemistry. By Thomas
son, M.D. F.R.S.E. The fourth
m, greatly improved and enlarged.
8vo. 3l. 15s.

EDUCATION.

The World Displayed; or the Cha-
racteristic Features of Nature and Art,
ited on a new plan, intended for
in general, as an outline of the
striking parts of Human Know-
and as a remembrance to those
per years. By John Greig, private
er of geography; author of the use
e Globes, &c. 12mo. 8s. 6d. bound,
rior edition in 8vo. 12s. 6d.

Series of Questions, adapted to
Valpy's Latin Grammar; with
By C. Bradley, 2s.

FINE ARTS.

Sketches of the Country, Character,
ume, &c. of Portugal and Spain,
a during the Route, and in the
paign of the British Army, 1808

and 1809. By the Rev. William
Bradford, A.B. The work consists of
53 coloured engravings, in imitation of
the originals, with a brief description
of each subject. imperial 4to. 7l. 7s.

A series of Picturesque Views of
the Churches of London, from original
drawings, by William Pearson, and
other Artists. Nos. 1 and 2. Conditions.
—This work will be completed in
twelve numbers. One of which will be
published every three months—Each
number to contain ten engraved Views
measuring ten and a half inches by
eight and a quarter—The series intend-
ed to be given will include every Parish
Church in the Metropolis, two views of
St. Paul's Cathedral and of Westmin-
ster Abbey, together with some of the
most remarkable Interiors, and a
Ground Plan, pointing out the rela-
tive and particular situations of each
Building, making in the whole one hun-
dred and twenty engravings—To each
Plate will be attached a concise account
of the Building, with the name of the
Rector—Price of each number, in 4to.
fifteen shillings—large paper, or royal
folio, One Guinea—First impressions, or
proofs on India Paper, Two Guineas.

The British Gallery of Portraits, Num-
ber IV. Containing Portraits of his
Royal Highness the Prince of Wales;
Lord Viscount Cathcart, K.T. William
Vincent, D.D. Dean of Westminster;
Admiral Lord Gambier; William Wil-
berforce Esq. M.P. the late Paul Sand-
by, Esq. R.A. accompanied by short
Biographical Notices. Atlas 4to. 1l. 5s.
And imperial folio, with proof impres-
sions of the Plates. 1l. 16s.

GEOGRAPHY.

A New Modern Atlas; by John Pin-
kerton. Number IV. containing Maps
of Southern Africa, Spain, and Portu-
gal, and the Northern Part of the
United States of America. 1l. 1s.

HISTORY.

Guy's Chart of General History;
exhibiting the more prominent Features
of each Country, both ancient and mo-
dern. Printed on a sheet of Columbian
drawing paper and coloured 7s.—On
canvas and rollers. 10s. 6d.

The Chronicles of Monstrelet, being
a continuation of Froissart's Chroni-
cles. Translated from the most ap-
proved originals, with notes. By Tho-
mas Johnes, Esq. The original of this

valuable work has never before been translated into English, and there are only 300 copies printed of this edition. Printed uniformly with the first edition of Froissart, at the Hafod Press, and illustrated by 50 Engravings. 5 Vol. royal 4to. 21l.

MATHEMATICS.

Lectures on the Elements of Algebra. By the Rev. B. Bridge, A.M. Fellow of St. Peter's College, Cambridge, and Professor of Mathematics in the East-India College. 8vo. 10s. 6d.

MEDICINE AND CHIRURGERY.

An Essay on the Nature of Scrofula; with evidence of its origin from Disorder of the Digestive Organs; illustrated by a number of cases successfully treated, and interspersed with observations on the general treatment of Children. By Richard Carmichael, Surgeon. 8vo. 5s.

Daubenton's Observations on Indigestion; in which is satisfactorily shewn the Efficacy of Ipecacuanha, in relieving this, as well as its connected Train of Complaints, peculiar to the decline of Life. The third edition, with additions, by Dr. Buchan. 8vo. 1s. 6d.

Observations on the Disease of the Hip Joint; to which are added, some Remarks on White Swellings of the Knee, the Caries of the Joint of the Wrist, and other similar Complaints. The whole illustrated by cases and engravings, taken from the diseased Part. By the late Edward Ford, Esq. F.S.A. The second edition, revised carefully, with some additional Observations, by Thomas Copeland, Fellow of the College of Surgeons, and Assistant-Surgeon to the Westminster General Dispensary. 8vo. 12s.

MISCELLANEOUS.

Facts and Observations explanatory of the conduct of Capt. Foscett of the 15th. Light Dragoons, as one of the Seconds in a Duel, in the year 1806. Together with testimonials respecting his general conduct from the Field Officers in that regiment. By Capt. Foscett. 1s.

Essays and other Occasional Compositions, chiefly reprinted. By the Rev. R. Nares, Archdeacon of Stafford, &c. &c. 2 Vols. post 8vo. 16s.

Letters respecting the Restrictions laid upon Dissenting Teachers, the Qua-

fications required of them, Privileges granted to them, written and sent to the Rt. Hon. Lord A. &c. By the Rev. William Hettam, Prebendary of Lincoln. 2s.

An Inquiry into the Claims of the British and Foreign Bible Society for the countenance and support of members of the Established Church. By Rev. John Hume Spry, M.A. Minister of Christ's Church, Bath.

The Rival Princes. By Mary Clarke. With an elegant engraved portrait. 2 Vols. royal 12mo.

Sharpe's edition of the British Classics—In continuation of this work just published—The Idler; 12 volumes, embellished with Eighty finished Prints from Pictures painted by Mr. Richard Cook. Price 16s. 6d. boards; and the large copies, proof impressions of the plates, 1l. 11s. 6d.

Suttaby's Miniature Library. A portion of this work, is just published. The Letters of Pliny the Consul, translated by W. Melmoth, Esq. in a pocket volume, embellished with highly finished engravings by H. Howard, from Pictures by H. Howard.

The Works complete, of the Rev. Joseph Milner, A.M. Master of the Grammar School, and afterwards Vicar of the Holy Trinity Church, Kingston-upon-Hull; now first collected and edited. By the Rev. Isaac Milner, D.D. F.R.S., Dean of Carlisle, and President of Queen's College, Cambridge. A new and uniform edition. 8 vols. 8vo. 4l. 16s. This Edition comprehends the following Works, of which may also be had separate Vols. viz. 1. The History of the Church of Christ, (continued on the same plan by the Dean of Carlisle.) Five Vols. Price 3l. Practical Sermons; to which is prefixed, an account of the Life and Character of the Author. By the Dean of Carlisle. Two Vols. Price 1l. 4s. Tracts and Essays, Theological and Historical. One Vol. Price 12s. 6d. Copies of the Second Volume of the History of the Church of Christ, also been printed for separate sale, to complete sets of the former edition. Price 12s.

The History of the Parisian Massacre of St. Bartholomew, wherein all the Minute Circumstances of that Bloody Court, are faithfully portrayed. Collected from unpublished Manuscripts.

from other authentic sources. By Rev. Thomas Comber, A.B. In Vol. 8vo. with two beautiful plates, paintings by De Wilde. Price Proof impressions on royal Paper hot pressed, 1l. 1s.

NATURAL HISTORY.

The Natural History of British Insects, in Thirty-six coloured Plates. By Donovan, F.L.S. Vol. 14. royal 8vo. 11s. boards.

POETRY.

Haverhill, a Descriptive Poem; and other Poems. By John Webb. 12mo. A Monody, to the Memory, of the Hon. Lord Collingwood. By Lady Champion de Crespigny, author of Letters of Advice from a Mother to her children. 4to. 3s.

The Cottage Girl; a poem. Comprising several Avocations during Four Seasons of the Year. By C. Esq. author of the Fisher Boy, the Sailor Boy. 8vo. 5s. The Lower World; a poem, in four books, with notes. By Mr. Pratt. 4to. 6s.

The Lady of the Lake; a poem, in cantos. By Walter Scott, Esq. embellished with a portrait of the author, engraved by Heath, and finely first printed by Ballantyne. 4to. 2l. 2s.

The Influence of Local Attachment, in respect to Home; a poem, in ten books. By Mr. Polwhele. The third edition. 8vo. 6s.

Woman; a poem. By Eaton Stan-Field Barrett, Esq. fcp. 8vo. 4s. 6d. Tales of Romance; with other poems. C. A. Elton, Esq. author of a translation of Hesiod. fcp. 8vo. 7s. 6d.

PHILOLOGY.

A Cornish and English Vocabulary; By the Vocabulary of Local Names, chiefly in Devon, and a provincial Glossary. By Rev. R. Polwhele, of Polwhele, Vicar of Manaccaw. 4to. 10s. 6d.

POLITICAL ECONOMY.

Substance of the Speech of Lord Melville, in the House of Commons, May 21, 1810; on the Subject of Troop Ships. With an appendix. 6d.

A Letter to Lord Viscount Melville, the subject of his motion respecting Troop Ships, and upon the general

state of the Navy. With an appendix of official documents. 2. 6d.

A Letter to Sir John Eden, Bart, Chairman of the general Quarter Sessions of the Peace, for the County of Durham, from the Justices of the Peace, acting within the South West Division of Darlington-Ward, in the the said County. To which are added, copies of Letters which have passed in a correspondence with the Custos Rotulorum; and other important Papers relating to the duties of this Office. 4to. 3s.

POLITICS.

Observations on the Roman Catholic Question. By the Rt. Hon. Lord Kenyon. 3s.

Substance of the Speech of Lord Viscount Castlereagh, May 25, 1810, upon Mr. Grattan's motion for a Committee to take into consideration the Roman Catholic Petitions. To which are annexed, the documents therein referred to. 2s.

Substance of the Speech of the Rt. Hon. Lord Boringdon in the House of Lords, June 5, 1810, on the Motion of the Earl of Donoughmore for referring to a Committee the Petitions of the Roman Catholics of Ireland. 1s. 6d.

A Letter from Cataline to the surviving Members of the Constitutional and other Societies of the year 1794, or Symptoms of the Times. By a Barrister. 1s. 6d.

A Short Examination into the Power of the House of Commons to commit, in a Letter to Sir Francis Burdett, Bart. By Civis. 8vo. 1s.

Natural and Political Observations and Conclusions upon the condition of England, 1696. By George King, Esq. Lancaster Herald. To which is prefixed, a Life of the Author. By George Chalmers, F.R.S. S.A. Author of Caledonia, An estimate of the comparative strength of Great Britain, &c. Price 3s. 6d.

A Statement of facts delivered to the Rt. Hon. Lord Minto, Governor General of India on his late arrival at Madras. By William Petrie, a Senior Member of the Council at Madras. With an Appendix of official Minutes. Price 3s. 6d.

SWEDISH LITERATURE.

List of Books lately imported from Sweden.

Gyllenhall's Insecta Ivecica, P. I. 10s. 6d.

Schonherr's Synonymia Insectorum, P. I. II. 11.

Homerus Comparans, Sive Similitudinum II. et Od. illustrationes. 6s.

Psalmi, ex Recensione textus Hebræi et Versionum antiquarum, Latine versi, notisque Criticis and Philologicis illustrationes. 7s.

Widegren's Swedish and English Lexicon. 2l. 2s.

Granberg's English and Swedish pocket Dictionary. 15s.

Moberg's English and Swedish Grammar. 10s. 6d.

THEOLOGY.

The State of the Established Church in a series of ten Letters to the Rt. Hon. Spencer Percival. With an Appendix of official Returns, vol. I. 8vo. Price 5s.

A short Account of the Laws and Institutions of Moses; shewing that they were worthy of their divine author, being fitted for the accomplishment of the most important purposes. By Henry Fergus, Minister, Dumfermline. 8vo. 3s.

A second volume of Sermons and

other discourses. By the late Samuel Lavington, of Bideford. 10s. 6d.

A Sermon; preached before the Spiritual and Temporal, at the church, Westminster, on Tuesday 30, 1810: by the late Charles's Martyrdom. By William Lord Bishop of Bristol, and Trinity College, in the University of Cambridge. 4to. 2s.

On the Authority of the and of the Holy Scriptures; address to the Roman Catholics in England, occasioned by a Sermon of the right Rev. Dr. Milner, lately at the blessing of the Church of Chad, in Birmingham. By Thomas Le Mesurier, M.A. Newton Longville, in the County of Bucks. 3s.

TRAVELS.

Observations on the Climates and Amusements of Malta, principally intended for the instruction of Invalids repairing to the island for the recovery of health. By William Domeier, M.D. of the College of Physicians of London. 2s.

ERRATA.

p. 520. l. 19. for 1789 read 1749.

p. 531. l. 40. for 1778 read 1788.